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# USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1084



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# USSR REPORT

## POLITICAL AND SOCIOLOGICAL AFFAIRS

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## INTERNATIONAL

### NEW PETROVSKIY BOOK ON U.S. NATIONAL SECURITY POLICY

Moscow NOVYY MIR in Russian No 9, Sep 80 signed to press 12 Aug 80 pp 259-263

[Review by Dr Hist Sci V. Gantman of the book "Doktrina 'natsional'noy bezopasnosti' v global'noy strategii SSHA" (The National Security Doctrine in the Global Strategy of the USA) by V. F. Petrovskiy, Moscow, Izdatel'stvo "Mezhdunarodnyye otnosheniya", 1980, 335 pages: "The Adventures of One Doctrine"]

[Excerpts] There are obviously no grounds today for referring to the Carter doctrine as a landmark in the history of the foreign policy or global strategy of the USA, though it may perhaps shed some light on the present foreign policy and strategy of the USA. Few people, even among those closely associated with the present President, are prepared to agree that he announced to the world some sort of general foreign policy doctrine, believing his "State of the Union" message of 23 January of this year to be a routine document with some emphasis on pre-election tasks.

The President's message discusses the "leadership role" the USA has taken to mind to play in the world in the 1980's. The ruling circles of this country obviously believe that they have the right to declare, at their own discretion, certain regions of the globe to be spheres of their "vitally important interests". Protection of these interests requires Washington to use force, and naturally, military as well. In order to have the necessary forces available, the USA must become the "most powerful country in the world," and at "any cost" for that matter. Such is the train of thought in the message.

The political philosophy embodied within this doctrine is perhaps not new. The assortment of syllogisms the present administration of the USA plays with obviously belongs to another time. The appearance is that this doctrine is oriented more at the past than at the future.

This book, written by a prominent Soviet international historian, V. F. Petrovskiy, appeared at the moment the Democratic administration made the Carter doctrine public. But it also reveals, with maximum clarity, the sources and the course of development of precisely that basic doctrine which, assuming varying guises in different periods of time, determined the foreign policy philosophy, ideology, and strategy of the USA throughout the postwar era. I am referring to the so-called national security doctrine.

The "national security" conception was structured on the basis of two key concepts created by the so-called political realists, representing the dominant direction

of American political science in the 1940's--national interests and power. The "force" theory of the "political realists" not only gave a "scientific" explanation to the practical reliance American imperialism placed upon military power in the period following World War II, but it also blessed it and made it legal.

The "national security" conception became the basis for an entire series of doctrines of military-political nature, superseding one another throughout the decades of American imperialism's exercise and justification of its foreign policy.

In the next decade--from the early 1950's to the early 1960's--the "national security" conception, which survived numerous adventures in collisions with the rapidly changing international realities, never did become less ambiguous. It continued to serve as the receptacle of all, even the most extreme notions of hegemonic-coercive support to the foreign policy of Washington administrations.

In the late 1970's, in the most recent phase of development of the "national security" conception, Z. Brzezinski associated this conception directly with the need for scuttling the evolved balance of forces between the two systems in today's world, and for creating a new "position of strength" in the USA. He mourned the fact that the West no longer possessed the necessary combination of undisputed political, financial, and economic power that it enjoyed in 1939. The evolution the "national security" conception experienced in the last few decades has now made it a tool of direct political-ideological support to the new hegemonic-coercive line of the USA in international relations, one which revealed itself so clearly in the late 1970's and early 1980's. But even in this case the conception remains an "ambiguous symbol", though now of course rather obsolete and tarnished.

It was namely within the bowels of the "national security" conception, V. Petrovskiy's book shows, that the ideas concerning the USA's zones of "vitally important interests" and of the need for military force to maintain control over them were born, to become the most significant components of the Carter doctrine. In this aspect the "national security" doctrine bears the spirit of the geopolitical ideas inherent to political thought of American imperialism in different stages of its development.

Thus the geographic scope of the USA's "national security" turned out to be without bounds. But the conception is usually applied to regions along the periphery of the socialist countries, mainly the USSR. The antisocialist, anti-Soviet nature of the modern geopolitical and "national security" schemes, which are reproduced in the foreign policy thought and actions of J. Carter's administration, is sufficiently transparent. Nor is it essentially covered up.

As international relations developed, we have often witnessed the impermissible ease with which the United States has declared a particular region of the world, far from the USA, at the opposite corner of the earth, to be a sphere of American vital interests. The events of this year have shown that Carter's administration is attempting to sanction this practice by means of rather archaic doctrinal formulas.

V. Petrovskiy's book makes an extremely substantial analysis of foreign policy attitudes in the USA. These attitudes can provide an indication of the main goal of the USA's foreign policy, expressed in one form or another--a worldwide fight against socialism. This worldwide fight of American politicians and political scientists is usually interpreted as a global conflict. The global conflict

conception, which came into being, as with the "national security" doctrine, in the years of the "cold war", never did drop into the past with the "cold war", adapting itself instead to the new conditions and undergoing a facelift. While during the "cold war" Washington enjoyed a fully realistic possibility for exercising military force (recall at least the policy of "deterrence" and "liberation") and brinkmanship was a typical element of the USA's foreign policy, the development of detente and establishment of Soviet-American relations on a new basis required the ruling circles of Washington to cautiously play down military force in the relations between the West and the East, and to resort to nonmilitary resources of conflict with socialism. The danger of thermonuclear disaster was weakened in the course of relaxation of tension between the USSR and the USA. The foreign policy practice of brinkmanship itself seemed to become unacceptable to the American leadership as well. But this did not at all mean decisive rejection of the goals of the global fight by the USA's ruling circles. Only the tactics changed; new methods and forms of conflict were sought. The struggle against socialism was not removed from the agenda of American imperialism even then. The second half of the 1970's and the early 1980's confirmed not only this, but also the possibility of dangerous relapses in the military strength policy of the USA in its relations with the socialist countries, primarily the USSR.

We cannot but agree with Petrovskiy's thought that the long-term interests of American policy in the global fight against socialism have remained constant, and only the short-range, tactical tasks have changed in the present concrete historical conditions. Now that the balance of forces between the two systems has altered in favor of socialism, the USA has become especially interested in reinforcing and consolidating the world capitalist system, and in trying to direct the developing countries into the channel of capitalist development. But this does not at all mean that the global fight between the two systems dropped down on the scale of the USA's foreign policy priorities in the second half of the 1970's. Announcement of the Carter doctrine demonstrated the ephemeral and ambiguous nature of the whole game of priorities, which was at first played with such exhibitionist ballyhoo by officials of the Carter circle.

The idea of "influence" upon the USSR and other socialist countries with the goal of changing their domestic and foreign policy, contained within the "national security" doctrine and everything connected with it, is extremely important to an understanding and an evaluation of the doctrine's general orientation. Thus we find that the USA's "national security" "extends" to the territory of socialist countries. There is no limit to imperialistic expansionism, draped in the cloak of "national security".

V. Petrovskiy scrupulously analyzes all shades of American foreign policy thought associated with concentration and use of military force. He emphasizes that "by establishing the priority of military force, the 'national security' doctrine at the same time attaches great significance to the use, in the global strategy of the USA, of all those other elements of state power which make up the resources of 'national security' (the economy, science and technology, the moral factor, diplomacy)."

An analysis of the mechanism behind the foreign policy activities of the American government would lead to the conclusion that the U.S. President has been given the decisive role in the formation and implementation of the "national security" policy, not only formally, but also factually. This is demonstrated in the book on the basis of extensive historical material covering the last few decades. The "national

security" doctrine has quite significantly strengthened presidential power, and not only in foreign policy but also in domestic policy. His activities can now always make use of arguments of the "highest order", often in a context full of "secrecy", without naming specifics.

Nevertheless the main thing that the "national security" doctrine contributed to the mechanism behind development and implementation of the USA's foreign policy is the activity of the National Security Council, the formal task of which is to advise the president on foreign policy decisions. In fact, however, the council's functions are much broader. The practical activities of the National Security Council also extend to determining and evaluating the goals, obligations, and risks of foreign policy, and to examining interagency problems.

The "national security" doctrine promoted practical elevation of the role of the presidential assistant for national security. No matter how much of an attempt was made to achieve "division of labor" in questions of foreign policy between the presidential assistant and the U.S. secretary of state, H. Kissinger and Z. Brzezinski shaped the presidential assistant post in such a way as to make themselves the principal foreign policy advisers of the president. Z. Brzezinski, whose influence upon the USA's foreign policy in the second half of the 1970's was especially destructive, ambitiously tried to prove in his time that his responsibility lay with "insuring national security", and that his task was to "distinguish between threats and probes directed at the United States, and determine how to react to them, whether to ward them off or meet them head-on." The signature of the presidential assistant can doubtlessly be sensed in many foreign policy actions and in the military preparations of the USA. Things that he has for outward purposes done in behalf of "national security" have on occasion led to actions causing a high risk to the USA's security, ones ending in outright failure.

This book on the "national security" doctrine--the first in Soviet scientific literature--would nevertheless have been incomplete, had its author not examined the acute political struggle that has taken shape in the USA between sober-minded politicians and proponents of the military strength approach, as embodied within this doctrine. The author cites weighty arguments proposed by those Americans who stand for a realistic approach to modern international problems, and who offer evidence that properly defined national security can better be insured by relaxation of tension and disarmament, and not by growth in tension and by references to military force.

V. Petrovskiy, who devoted many years to studying the USA's foreign policy, brought new strata of historic and modern material to light, and he revealed, with great erudition and with penetration into the essence of the problem, the significance of the imperialist "national security" doctrine in today's conditions. This book adds many new and original things to the study of the theory of international relations. It also helps us to understand many pressing problems of international policy in the early 1980's, mainly the nature of the turning point in the foreign policy of the USA, aimed against detente and against reorganizing the system of international relations on a democratic basis. But the main thing it does is to encourage us to think about the growing significance of those political forces within the world that are effectively opposing the dangerous anachronisms of the military strength approaches expressed in concentrated terms in the "national security" doctrine of American imperialism. These political forces are represented by the ideas of Leninist foreign policy, which offers real universal security to the peoples of the world.



## INTERNATIONAL

### INTERNATIONAL AVICENNA CONFERENCE IN DUSHANBE

Dushanbe TOJIKISTONI SOVETI in Tajiki 21 Sep 80 p 2

[Excerpt] Today Tajikistan is a republic with great scientific-technical, industrial and cultural potential; a republic with a highly developed, diversified industry, highly mechanized agriculture and great successes in the programs of science and culture. The scientists of the republic have had a great share in the scientific progress of the fatherland. The role of scientists has been significant in the study of the rich and multifaceted legacy of Abu Ali Ibn Sina.

The members of the assembly received with warm applause the appearance of Anahita Ratebzad, member of the Central Committee of the PDPA (People's Democratic Party of Afghanistan) and minister of education of the Democratic Republic of Afghanistan.

She brought sincere greetings from the Afghan people to the workers of Tajikistan. In that regard she expressed a feeling of great satisfaction that there was a friendly Soviet neighbor celebrating the birthday of Abu Ali Ibn Sina. In Afghanistan, she continued, the people know Abu Ali Ibn Sina's works very well and they make a point of keeping his memory. It is very good that this festival of the 1000th anniversary of the birth of Abu Ali Ibn Sina takes place under the banner of strengthening the friendship of peoples.

Anahita Ratebzad reiterated what has been related of conditions in her country saying that the Afghan people everywhere support the policy of the People's Democratic Party of Afghanistan. The main strength of the imperialist agents of the USA, hegemons of Beijing and the rulers of Pakistan has been destroyed. But the struggle continues. Bandits shoot from behind doors and walls at children, women and old people; we shall certainly win.

She valued highly the unconditional help and assistance which the Soviet Union has extended to Afghanistan for decades. The friendship of the peoples of the USSR and Afghanistan has passed the test of time. This friendship, especially now in the second stage of the April revolution, is clearly visible in Afghanistan. It is now possible to state clearly and openly that if the Soviet Union had not given effective assistance the Democratic Republic of Afghanistan would not be on the political map of the world, or else the country would have been turned into a second Chile.

Help came in time, she said, and in every city, in every village of ours proud memories of the friendship of Afghanistan and the Soviet Union are lifting up people's heads.

"I trust you, dear friends," said Anahita Ratebzad, "that our people will overcome difficulties, and emerge victorious from the undeclared war which is waged against us, and we shall go forward along the path of revolution. Our cause is right, we shall obtain victory!"

Wishing the Soviet people success in their preparations for the XXVI Congress of the CPSU, Anahita Ratebzad expressed her confidence that the decisions of this congress would have an important influence on international life, and would provide new perspectives in the struggle for peace, security and social progress of the whole world.

The president of the Academy of Sciences of the Belorussian SSR, N. A. Borisevich, in the name of the scholars and the intelligentsia of his republic, heartily congratulated the participants of the festivities of this noteworthy jubilee commemorating the 1000th anniversary of Abu Ali Ibn Sina.

We are happy and pleased that the peoples of Central Asia have such a thinker of genius that his name has become famous in the history of civilization. But we are the citizens of a single country, and to anyone coming from the nationalities living in the Soviet Union this name is near and dear. Abu Ali Ibn Sina was famous in several sciences and he brought to them many new ideals. We offer him our respect and honor simultaneously as a scholar, philosopher, and a medical genius; his scientific ideas were completely humanistic, and his great scientific legacy includes the means of reconciling the progressive traditions of the East and West.

The speaker highlighted a long and unusual period in the life of Abu Ali Ibn Sina, who was a fugitive from the wrath of Sultan Mahmud of Ghazni, and pointed out the similar fate of the scholar and eminent medical worker of Belorussia, Skarina, and the fate of many other thinkers. Certainly for many long years the names of many great scholars, he said, have entered into history while at the same time the peoples from whom these scholars arose remained ignorant. But with the support of the October Great Socialist Revolution public education, learning and culture became brilliant and sought after. In Belorussia and in Tajikistan academies of science are in operation. For ten years they have been cooperating on astronomical tables, and together they are solving many scientific problems.

The great scientist and active propagandist for the culture and peoples of the East, Jiri Bechka, Professor of the Oriental Institute of the Czechoslovakian Academy of Sciences delivered a speech in Tajiki. He dwelled on the wide renown of Abu Ali Ibn Sina in the countries of Europe and emphasized the contribution of this great son of the East in the treasury of wisdom of the world.

G. A. Abdullayev, president of the Academy of Sciences of the Azerbaijan SSR, told in his speech of the wonderful collections of old oriental manuscripts which are kept in the libraries of that republic. The complete works of philosophers, he said, are well known from the teachings of these collections. But the scholarly works of the eminent thinker Abu Ali Ibn Sina, whose name is always mentioned in Azerbaijan with complete respect, love and affection, have become a cause of special interest. This love and affection is reflected especially in the work of the Azerbaijani sculptors on the monument to Abu Ali Ibn Sina, which was unveiled today in the capital of Tajikistan.

The president, in concluding remarks to the workers of Tajikistan, expressed the desire that they flourish in the future, that they achieve great labor successes in endeavors and efforts in fulfilling all the tasks of the 10th Five-Year Plan, and that they worthily greet the X.VI Congress of the Communist Party.

After concluding the solemn session a grand concert was presented for the participants in the Academy Theater imeni S. Ayni for opera and ballet.

9737

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## INTERNATIONAL

### BOOK ON DEVELOPMENT OF WORLD SOCIALIST COMMUNITY REVIEWED

Moscow PROBLEMY NAUCHNOGO KOMMUNIZMA. REFERATIVNYY ZHURNAL. OSHCHESTVENNYYE NAUKI V SSSR. SERIYA 1, in Russian No 5, 1980 signed to press 15 Aug 80 pp 29-33

[Review by P. I. Shlemin of the book "Glavnaya revolyutsionnaya sila sovremennoy mirovoye sotsialisticheskoye sodruzhestvo: stanovleniye, razvitiye, vozrastushcheye vliyaniye" by L. N. Tolkunov, Politizdat, Moscow, 1979, 414 pages]

[Text] The book consists of an introduction, four chapters and a conclusion. The first chapter is "The Formation of the World Socialist System." Post-war development in the countries of Central and Southeast Europe showed that the method of joining the struggle for democracy with the struggle for socialism has vast international meaning. The transition from the democratic to the socialist stage of the revolution occurred through peaceful means in a majority of these countries; and they made use of traditional democratic institutions. State power in the people's democracies was based on a wider social basis than in the USSR. An important special characteristic of the transformation here was that confiscated land was not nationalized but given to the working peasantry.

The most important specific traits of the socialist revolutions in Central and Southeast Europe are the following: "At the time of the revolutions, the working class had already participated in the power process, so talk was not of overthrowing the existing authority but of using it to overthrow the bourgeoisie. In these countries there was a broad movement of the masses from below, which was supported from above." (p 61) The removal of the bourgeoisie was assisted by the division in its ranks. The commanding economic positions were concentrated in the hands of the working class.

The chapter concludes with an examination of the basic characteristics of the revolutionary processes in China, Korea, Vietnam and Cuba.

The second chapter is "The Experience of the Revolutionary Transformation of Society." The transition to socialism in different countries is realized in the presence of distinctive internal and external conditions, in specific forms, and by different methods and tempos. All this depends on the level of historical development of this or that country, the correlation of economic organizations and classes and of revolutionary and reactionary forces. Also important are differences in the economic base, the political and ideological superstructure, differences in the mode of living, culture, traditions and the psychological constitution of nations. Finally, the international status, sizes of the countries, density of population,



the presence or lack of natural resources, and other factors leave their mark. The interests of each country and of the communist movement require in the realization of general communist principles their creative use in each separate case, as well as consideration of all national specificities. At the same time there is an exaggeration of these specific traits, a scornful attitude toward the general laws of their own elements, which strive to put their own interests above the general interests of the communist movement as a whole.

It is a general rule that the material-technical base of developed socialist society can occur only with modern industry and intensive agriculture. Not one socialist country inherited from capitalism a production base adequate for socialism.

With the building of socialism in the USSR and the creation of a socialist community there appeared by far the most favorable possibilities for the rational economic development of countries opting for the path of revolutionary transformations. Thus, Mongolia and Cuba began their industrialization with branches serving agriculture and the processing of agricultural products. Many socialist countries used the resources of state capitalism, but the organization of agriculture into cooperatives was carried on at the same time as its industrialization.

The transformation of agriculture onto socialist lines is a vital condition for the building of socialism. The Lenin cooperative plan was at the basis of this transformation in the European people's democracies. Under the conditions of the dictatorship of the proletariat organization into cooperatives insured the most feasible transition to the socialist path for the peasants. The presence of the socialist community made this process easier; it blunted the sharpness of the class struggle in the village. Solid traditions of private property owners and the predominance of small-scale peasant production determined the rates of socialist transformation in the village. In a majority of the people's democracies it was realized as a smooth, gradual transition from the simplest forms of credit consumer cooperatives, to higher forms of public organization of agricultural production, to production cooperatives. This process was done on a voluntary basis. The peasants were given the proper compensation for handing over the means of production to the cooperative; they were paid a ground-rent, given material incentives for work in the collective, social security, etc.

The theoretical conclusions of the communist and workers' parties in defining developed socialism are that it is not a special means of production or independent social formation. It, "developed socialism, is a society in which the basic prerequisites for building communism have matured." (p. 172)

The third chapter is "Cooperation and Mutual Assistance." The formation of the world socialist community increases the advantages of socialism, insures political and economic independence in each member of the community, real equality among peoples, and the possibility (or rationality) using material and natural resources.

With the formation of the world socialist system, the governing laws of socialism do not act in any country as they did previously, but on a much wider scale. A number of new laws arises as a result of the needs of the objective development of the socialist system.

In the years 1941 to 1949 the most important task for socialist countries was political unity with the goal of strengthening the people's regime and defending it from

imperialist aggression. At this stage the people's democracies were still weakly tied to one and another and to the Soviet Union in economic relations, their economies were mixed, and relations among them were limited to commodity exchanges and deliveries for rendering aid.

The creation of CEMA began the second period in the development of all-round ties of socialist countries (1949-1959). Since about 1960, when the Soviet Union entered the period of mature socialism, a new stage in the development of world socialism began. Economic cooperation of the CEMA countries is expressed today in the coordination of economic plans, inter-state specialization and cooperation, in foreign trade, and scientific-technical cooperation.

The fourth chapter is "The Increasing Influence of the World Socialist Community on the International Arena." If in 1950 the CEMA countries produced 18 percent of the electrical energy produced by developed capitalist countries, then in 1975 they reached 32 percent. The corresponding indicators for steel are 24 and 50; for coal--28 and 69; for oil--16 and 93; for natural gas--4 and 39; for mineral fertilizers--28 and 61; for cement--19 and 32 percent. The yearly growth in industrial production for socialist countries between 1971 and 1975 was 8.3 percent, as opposed to 2 percent for developed capitalist countries (p 306). Rates of economic growth are one of the decisive conditions for victory in the competition of two world systems. Science and technology became the most important base in this competition.

The author writes in conclusion that the socialist community "is an economic and political union which must function and develop as the most progressive social system." (p 408) Socialism organically combines the growth of the national economy, culture and state system with the interests of developing the world socialist system. The relations among peoples, which are characteristic of the world socialist community, "are the beginning of the most important process of the all-round and continuous mutual drawing together (vzaumobblizheniye) in the history of mankind." (p 409)

The socialist community increases the advantages of socialism, insures each country of political and economic independence, real equality among peoples, the rational use of existing resources, and increases in the rates of growth for socialist countries. This community creates the possibilities for accelerating the rates of the people's historical progress and shortening the period for the transition from capitalism to socialism.

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NATIONAL.

#### PUBLIC OPINION STUDY GROUP IN ROSTOVSKAYA OBLAST

Moscow PARTIYNAYA ZHIZN' in Russian No 13, Aug 80 signed to press 30 July 80 pp 9-14

[Unattributed article: "The Party Committee's Ideological Commission"]

[Text] In the light of the decisions of the CPSU Central Committee June (1980) Plenum and the instructions contained in Comrade L.I. Brezhnev's report thereat the party committees and the primary party organizations are performing a great deal of work on explaining the tremendous political significance of the documents of the Central Committee plenum and have begun widespread preparations for the 26th CPSU Congress. The party's Leninist domestic and foreign policy and the activity of the CPSU Central Committee and its Politburo headed by Comrade L.I. Brezhnev are being approved warmly and unanimously at party committee plenums, meetings of activists and in the primary party organizations and labor collectives. The accumulated valuable experience of implementation of the decisions of the 25th party congress and subsequent Central Committee plenums is being carefully collated everywhere.

Various resources are being commissioned in order that the preparations for the 26th congress of the Lenin Party be a powerful lever of an upsurge in the political and labor activeness of the communists and nonparty people and be crowned with the successful fulfillment of the tasks of the final year of the 10th Five-Year Plan. In the sights of the party organizations are the party documents which determine the paths of an increase in the level of ideological work and a strengthening of its connection with practice, efficiency and aggressiveness. The party committees' ideological commissions are exerting an increasingly marked influence on the organization of the education of the masses and their cohesion around the party.

As is known, the CPSU Central Committee decree "A Further Improvement in Ideological and Political Education" contains an important instruction--galvanize the activity of the party committees' ideological commissions. This same document also precisely determines the functions of these commissions. They are entrusted with coordinating ideological education in the collectives and at the place of residence; seeking out new forms and methods; and monitoring the implementation of adopted decisions.

The CPSU Central Committee has thereby supported the activity of the ideological commissions operating in many obkoms and kraykoms, in the majority of raykoms and gorkoms and in a whole number of other important party organizations, setting them big and responsible assignments. Practice confirms that, given the skillful organization of the work, the ideological commission is a highly expedient and effective

form of enlisting activists in the activity of the party committee on a voluntary basis in accordance with CPSU Rules. Success depends on the party committee and its intelligent initiative, attention and exactingness.

The party committees have acquired certain experience in implementing the party Central Committee's instruction concerning the ideological commissions. Characteristic of the ideological commissions is the fact that, under the leadership of the party committees and in accordance with their plans, they are endeavoring to participate more actively in coordinating educational efforts, exerting their positive influence on the compilation and implementation of comprehensive forward and current plans; collating the best experience, seeking out new highly effective forms and methods, studying and analyzing urgent problems of education and formulating the necessary recommendations; and monitoring the implementation of the decrees of the higher party authorities and the decisions of their own party committee on ideological questions and also in checking the work of different elements (sectors, sections, groups) of the ideological commission itself.

Many ideological commissions are skillfully combining organizing, analytical and methods activity.

The process of galvanizing the work of the ideological commissions is, as practice shows, no simple matter. It is connected with polishing up a multiplicity of various questions: concerning the composition and structure of the commissions, the plan and procedure of their work, interaction with other social subdivisions and, the main thing, the style of the commission's activity. It is true that some people aimed at the formulation of regulations unified for all which would reveal the status of the commissions in greater or lesser detail and deal with the regulation of their activity and other important aspects of their functioning. But the path of the ideological commissions' accumulation of experience and improvement of their organizational principles and style of work on this basis is more correct.

Recognizing this, many party committees have, prior to embarking on the implementation of measures to galvanize the activity of the ideological commissions, thoroughly analyzed available experience, selected everything positive and revealed shortcomings. Understandably, with the appearance of the CPSU Central Committee decree on a further improvement in ideological and political education there was a need for certain steps to be taken both for a certain reorganization of the ideological commissions where they were operating and for the creation of such from scratch where they did not exist, primarily in the gorkoms and raykoms and party committees of primary organizations. Much that is instructive and useful in this respect has been done in Moscow, Leningrad, the Ukraine, Latvia, Turkmenia, Tajikistan, Krasnodarskiy Kray and Moscow, Penzenskaya, Rostovskaya and other oblasts. In Belorussia ideological commissions have become prevalent in the primary organization party committees at industrial and agricultural enterprises in accordance with the experience of the party committee of the Minsk Tractor Plant.

The majority of the party committees is displaying an enterprising, creative attitude toward the matter, understanding that clichés and stereotypes are particularly impermissible here. This does not, however, exclude unity in what is basic and important. The tasks, functions, demands made of style and the ends themselves determined in the decisions of the 25th CPSU Congress and in fundamental party



documents on ideological questions are unified for all. The ideological commission as experience testifies, justifies its purpose when, operating within the framework of all-party guidelines, it actively and fruitfully assists the party committee in the capacity of its social institution in effecting a comprehensive approach to the organization of the entire business of education, analyzing the state of affairs and assisting the primary party organizations and the ideological activists to increase the efficiency of ideological activity.

As far as the concrete forms and methods of organization of the work of the commission are concerned, these questions are decided by each party committee, taking into consideration on each occasion available potential, the concrete situation and the principle of greatest expediency. There is a large field of activity for a display of intelligent initiative here. Many specific questions do indeed arise. Different methods are applied for the best solution thereof.

Before reaching a final conclusion, certain party committees check out and weigh the value of several variants of the personnel composition, structure and work procedure of the commission. The practice of the higher party authorities like the obkoms, for example, expressing their recommendations to the lower party committees to avoid unnecessary, unwarranted inconsistency is also justifying itself.

The recommendations are aimed at making the necessary adjustments to the commission's work and averting possible miscalculations. The ideological commission operates the more successfully, the more concretely it is directed by the party committee, which helps find the forms and methods of work acceptable to it which prevent it from floundering in the fume of a flurry of meetings and contribute to the concentration of the main efforts on the study and analysis of concrete experience and the most important, promising questions and the formulation of useful, necessary proposals for the solution of impending problems.

The party press carries articles describing the ideological commissions. What actually are these commissions? How do the party committees galvanize their activity?

Proceeding from the assignments put forward by the party and taking concrete conditions into account, the party committee determines the commission's structure and the procedure of its work. Consideration must, of course, be given here to where the ideological commission is being created--in an obkom, gorkom or raykom or in a large primary party organization. Naturally, the scale of work is different and there could be differences in structure in commissions of different levels. But whatever the structure, the main thing for the commission, its leaders and its members is to contribute in every way possible to the comprehensive solution of the problems of ideological-political, labor and moral training.

A certain number of internal subdivisions is characteristic of the structure of the majority of the commissions. Some commissions have several (4-9) subdivisions of a single type--sections, sectors or councils. There are commissions where such subdivisions incorporate a number of other social formations. This naturally influences the numerical composition of the commissions, the subordination of relations within the commission framework and the scale of business and the procedure of the work.

Thus the ideological commission of the Krasnodarskiy Kraykom consists of four sections: ideological-political education, labor training, moral training and work with young people; there are seven persons per section.

The Rostovskiy Obkom's ideological commission also has four sections: the first three the same as in the Krasnodarskiy Kraykom, and the fourth is the mass information media section. But a further three work groups have been created here in the commission together with the sections: for the comprehensive planning of ideological work, for studying public opinion and for the training and retraining of ideological personnel. There are 7 persons per section and 3 per group. As we can see, the subdivisions complement one another, enabling the commission to extensively influence the organization of the education of the masses and an increase in their social-political and labor activeness. It has been established that the commission convenes to examine questions no more than once a quarter, and the section once a month.

The gorkoms and raykoms are, naturally, paying great attention to galvanizing the activity of the ideological commissions. In the structure of the ideological commissions of many gorkoms and raykoms the internal subdivisions are created predominantly in accordance with areas of activity which have evolved. Although examples are being encountered increasingly often, they merit particular attention when the structure reflects the components of a comprehensive solution of educational problems--ideological-political, labor and moral training with regard for the singularities of different groups of working people, the coordination of all ideological resources and the study of public opinion. Such a purposeful and at the same time problem-analytical approach enables the party committee to raise the scientific level and quality of leadership of the multifaceted educational process.

The party committee is acting correctly in striving with the help of the ideological commission for the precise coordination of educational efforts. Success is largely determined by the qualitative composition of the members of the commission and its structure.

There are 31 persons on the commission of Penza's Leninskiy Raykom. The majority consists of raykom members with sufficient theoretical training and with experience and the necessary personal qualities. All its departments are represented on it, and it also includes the chief of the rayon public education department, the rayon military commissar, Komsomol and labor union activists, managers and section leaders. The commission has 11 sections: for Marxist-Leninist education, mass-political work, cultural-mass and sports work, visual agitation, for work with student youth, for work among the population at the place of residence, for atheistic and military-patriotic education, for work with juveniles, for vocational guidance and job training and for mass information media. There are 9-11 persons per section on average.

The structure of the ideological commission of Dushanbe's Tsentral'nyy Raykom is somewhat different. The commission has 25 experienced party activists headed by the raykom secretary, who is in charge of ideological questions. The structure appears thus: the commission has five social councils, each of which has sections. For example, the council for moral and labor training consisting of 15 persons has 4 sections--for educational-preventive work and legal propaganda, the nonstaff department of the schools, the council of vocational-technical school and tekhnikum directors and the section of young people's instructors. Numerically the composition

of the sections fluctuates between 9 and 11 persons. The commission directs the activity of the councils, and the councils the work of the sections.

A further example of structure. The sector is a principal subdivision in the ideological commission of the Elektrostal'skiy Gorkom (Moscow Oblast). There are eight of them in the commission: for the planning of ideological education; political and economic education; mass-political work; the press and radio broadcasting; labor training and propaganda of foremost experience; educational institutions; cultural-educational and sports-mass work; and work among the population at the place of residence. Each sector unites social subdivisions, which are connected in one way or another with a given area of educative activity. In particular, the sociological research group is "assigned" the planning sector, and the mass-political work sector operates in close contact with the councils of scientific atheism, visual agitation and other social institutions.

A well considered structure, in the opinion of the gorkom and raykom practical workers, makes it possible to successfully solve many questions. Truly, relying on the social councils, sectors, sections and groups, the ideological commission of the gorkom and raykom acquires an opportunity of involving itself thoroughly in the co-ordination of efforts, the collation and dissemination of positive experience, preparation of the appropriate proposals and recommendations, an analysis and study of urgent problems of the education of the masses and the organization of this work in the primary party organizations.

It is not fortuitous that the work of the ideological commissions of the primary party organization party committees is organized in accordance with the same model in principle. The experience of the inhabitants of Minsk testifies to this. The comprehensive structure of the control of ideological education in the labor collective which they formulated and are applying (the experience was illustrated in the journal PARTIYNAYA ZHIZN' in issue 18 of last year in the article "The Ideological Commission of a Primary Party Organization's Party Committee") is confirming its effectiveness. It serves in the hands of the party committee as an effective means of uniting educative efforts and of fruitful influence on a comprehensive solution of educative tasks. Great is the role here of the ideological commission of the party committee as a whole and its subdivisions--sectors (for party-political training and economic education, mass-political work, cultural-educational and sports-mass work, educational-preventive work and the development of voluntary principles in production management) and groups (planning, coordination and monitoring, party-political information, sociological research and the analysis and collation of experience).

The comprehensive structure of the control of educational activity, as the facts indicate, galvanizes people's diverse spiritual life and imparts to it a purposeful character. Of course, the ideological commissions can only produce the desired result if the activists which they unite approach matters creatively and take account of the requirements of the masses and different categories of people.

Together with the positive features in the party committees' work on galvanizing the activity of the ideological commissions there are also shortcomings which have not yet been overcome. There is a need for a further improvement in the composition and structure of the commissions in order for the attention of the party committees and their ideological activity to be concentrated to an even greater extent on the

accomplishment of tasks of ideological-political, labor and moral training with regard for the singularities of different groups of working people and tasks connected with an increase in the scientific level of propaganda and agitation, a strengthening of the efficiency and specificity of the measures implemented and of ideological education's connection with practice and the development of its aggressiveness in the struggle against imperialist bourgeois ideology. Questions of the correct selection and placement of forces and an improvement in every possible way of the style of work of the ideological commissions have been and remain a subject of particular concern. It is clear that much, primarily the activeness and vital activity of the commissions, depends on the solution of these and other problems. What, then, does experience teach us here?

The party committees determine the composition and structure of the commissions. Some of them are continuing the quest for the best variants of composition and structure. And this is justified. The Penzenskiy Obkom intends to work up the optimum commission models for the rural raykom and the gorkom of a small city. An exchange of opinions at an oblast seminar is proposed, and, if necessary, adjustments will be made to the commissions' current practice.

Very great significance is attached to a galvanization of the activity of the rural raykoms' ideological commissions. Chiefly because tasks of tremendous importance connected with an increase in the production of agricultural products, retention of manpower, the reorganization of social life and the fuller satisfaction of the rural workers' spiritual requirements are now being accomplished in the countryside.

All rayons are not alike. And, naturally, the ideological commissions also differ in their composition and structure. But these questions are being solved such as to insure the necessary maneuverability in the commissions' work.

Thus in Volgogradskaya Oblast the composition of the commissions does not exceed 15-25 persons in the majority of rural raykoms. The commission of the Novonikolayevskiy Raykom, for example, has 15 persons, but that of the Kalacheskii Raykom 25. The leaders of rayon social organizations and establishments--council, union, Komsomol, cultural and film-show presentation department, "Znaniye" Society, administrative authority and press executives and also the chairmen of certain nonstaff councils and commissions--are selected for the commissions, as a rule. People are acting correctly when they do not develop an undue passion for the number of sections and groups in the ideological commissions themselves. The main thing in the activity of the latter today is to contribute to creating the conditions for productive work in the fields and livestock sections and the development of the effective competition of the rural workers under the motto "A Worthy Greeting for the 26th CPSU Congress!"

A quest for the most expedient forms of the coordination of ideological education is also under way in the primary party organizations where party committees and party bureaus have been elected. Thus as an experiment the Ivanovskaya Oblast party organization has embarked on the path of selecting persons responsible for coordinating the work of three basic fields--ideological-political, labor and moral--at primary and shop party organization and party group level. Of course, the success of coordination, as also the level of efficacy of all ideological work, is determined by people, their experience and ability to organize and their knowledge and profoundest concern to improve ideological and political education.



Leadership of the gorkom or raykom commission is entrusted to a party committee secretary. In the primary party organization this role is performed, as a rule, by the deputy party committee secretary involved in ideological questions. The leader (chairman) of the gorkom and raykom ideological commission has two deputies in the majority of cases. More often than not they are the chief of the party committee's propaganda and agitation department and deputy goriopolkom or rayisopolkom chairman.

The party committee determines the commission's numerical composition and confirms it with regard for the tasks which have to be accomplished and, of course, its structure.

The questions sometimes arise in this connection: whom to include in the composition--only committee members or staff workers also? Should the commission include representatives of departments other than the propaganda and agitation department? Does the commission unite all the social formations or is this not essential? In confirming the composition of the ideological commission many party committees proceed from the following: the commission is made up predominantly of members and candidates of the party committee working in ideological establishments and social, soviet and business organizations and also representatives of various departments of the administrative machinery. And, furthermore, practice itself here prompts us to stick to the following rule: the greater the nonstaff activists, the fewer the staff workers. The fact of experienced comrades who are party committee members being confirmed as leaders of subdivisions of the ideological commission also deserves support.

Whether all social formations connected with questions of education become a part of the ideological commission with the status of a subdivision thereof is a question to which practice does not provide a simple answer. Some social formations are united by the commission, others preserve their exclusiveness. And many comrades believe that there should be no change in this situation without there being an acute need for this. If there is something for the party committee to do, this is to establish the ideological commission's closer, efficient interaction with all existing social formations in the sphere of educative activity.

The ideological commission's work is performed under the leadership of the party committee and is determined by its forward and current plans. On the basis of these plans the commission draws up its own work program, which is also examined and confirmed by the party committee.

The plans should reflect the distinctiveness of the activity of the commissions and extend them and each subdivision toward insuring well-coordinated educative activity on a city, rayon and collective scale and at the place of residence, the in-depth collation and dissemination of positive experience, a quest for more effective forms and methods of work with people and the unconditional implementation of the planned system of educative measures. It is expedient to concentrate the main efforts of the ideological commission and its members on the most significant problems of education, the formulation of useful recommendations and lively organizing work for their realization. Fewer meetings and "hearings" and fewer papers, more practical proposals and direct participation in an improvement of the organization of this business or the other.

In organizing the work of the ideological commissions it should be borne in mind that the recommendations they adopt acquire strength and their implementation by all becomes obligatory only if they have been examined and confirmed by the party committee bureau or plenum. If the recommendations have not been examined and confirmed by the party committee, they can only be of the nature of wishes and counsel, and not directives. Of course, valuable counsel will always be recognized.

Practice teaches that the ideological commissions achieve the greatest success when the party committees involve themselves with them constantly, direct their activity in skilled fashion and support and develop a creative approach in work, not transferring to them concerns with which the party committees themselves and their departments are obliged to deal. The commissions are an important means of a further improvement in party leadership of all areas of ideological education.

It is important to consolidate all that is positive that has been accumulated and adopt measures to multiply experience. The ideological commissions are destined to play a big part in insuring, as the party Central Committee points out, that ideological work be raised to a new level and correspond to the demands of the times.

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## NATIONAL

### KOLKHOZ PRIVATE PLOTS CONTRIBUTE TO MEAT, DAIRY PRODUCTION

#### Private Meat Sales to State

TASS from SOVETSKAYA ESTONIYA in Russian 2 Oct 80 p 3

[Article by L. Novitskaya: "The Private Farm--the Kolkhoz's Partner"]

[Text] Business cooperation with private farms belonging to the rural public permitted the Kolkhoz imeni Lenin, Savranskiy Rayon, to become the largest supplier of meat on the Black Sea coast. This year it sold more than 800 tons of beef to the state--almost one and a half annual plans' worth. This is the highest indicator since the beginning of the five-year plan.

In addition to intensifying public animal husbandry, the kolkhoz is developing private farms, and it is utilizing their possibilities for supplementing the meat resources. The conditions of business cooperation are specified by contracts. Assigning male calves or heifers to willing recipients for fattening, the kolkhoz provides rough and succulent feed for the animals and renders zootechnical and veterinary care. The owners of such home farms may procure hay from plots not suited to mechanical harvesting, and they may use kolkhoz transportation in the event of need.

When the time comes to sell a farm animal to the kolkhoz, its weight increase, which determines the amount paid, plays the decisive role. This principle of settling the accounts works every time. As a rule animals delivered to kolkhoz farms from village back yards weigh more than 400 kilograms.

Cooperation is advantageous to the kolkhoz. This year it received 167,000 rubles net profit from meat produced at private farms. It stands to reason that the rural residents have not lost out either, receiving a significant supplement to the family budget. As an example a "home farm" earned work team member G. Garash an additional sum of over 1,000 rubles.

Before, kolkhoz farmers fattened only cattle on a cooperative basis, but now, having persuaded themselves of the advantages of the new way, they have now taken to raising ducks.

At the request of a TASS correspondent, A. T. Tarenenko, secretary of the Odesskaya Oblast Party Committee, commented on these facts:

Of course the public sector is the principal supplier of meat, milk, eggs, and other animal husbandry products in the oblast. While we devote constant attention to increasing its output capacity, we do not lose sight of the private farms. Experience accumulated in Savranskiy and in a number of other rayons shows that their possibilities for increasing meat production are extremely broad.

This additional means for supplementing the resources of animal husbandry products has now been utilized more than just a single year in the oblast. The cooperative effort requires not only organizational measures but also a great deal of explanatory work. The latter was conducted and is presently being conducted in accordance with the directives of Comrade L. I. Brezhnev, who emphasized at the November (1978) CPSU Central Committee Plenum: "We also need to create a certain social climate in which kolkhoz farmers and the workers of sovkhoses would feel that by raising farm animals and poultry at home, they are making a useful contribution to the state."

Development and approval of the conditions for raising farm animals and poultry on a cooperative basis were preceded by substantial preparations. The ways for utilizing the possibilities of private farms were discussed by the bureau of the oblast party committee. Farm directors and specialists, deputies of local soviets and rural laborers stated their opinions. They expressed many interesting proposals and wishes. The primary party organizations, the rural soviets, deputy commissions, and the public at large were encouraged to help implement the plans.

We feel it important that "home farms" should develop with a consideration for the unique features of the oblast's various zones. As an example residents of the northern rayons, which contain many natural grazing lands, raise cattle for the most part. Naturally this does not mean that other animals are not cared for here as well. In the steppes, meanwhile, preference is given to raising pigs and poultry.

Mutual relationships between the public sector and the private farms are evolving in different ways, but invariably in compliance with mutual interests. As an example the Kolkhoz imeni Kutuzov, Tatarbunarskiy Rayon, which specializes in the production of goose meat, provides birds to its partners free of charge. After several months they sell the farms 70 percent of the young, fattened with kolkhoz feed, and they keep the rest in their own yards. Accounts are settled by a different system in the Druzhba Kolkhoz, Saratskiy Rayon. After fattening two piglets, the rural working family returns one to the kolkhoz free of charge and keeps the other for itself. Due to this, the farms will receive an additional 85 tons of pork this year.

We are attentively watching how the different forms of cooperation are working, and how they are influencing growth in the numbers of farm animals and birds and, in the end, the increase in meat resources. Everything that is most valuable and promising is selected out and broadly introduced in this case. Recently the partners in cooperation once again shared their cooperative experience and raised a number of issues requiring resolution. Different opinions were stated, and sometimes they raised debate. But the participants of the oblast conference were unanimous on the main issue--cooperation is necessary and profitable.

This opinion is being persuasively supported by the practical experience.

The fattening time is being decreased noticeably due to inclusion of food wastes and gardening byproducts into the food ration. The need for assets to build livestock

buildings and lots is also eliminated. Just in Savranskiy Rayon, cooperation has made construction of six calf-houses worth a total of about a million rubles unnecessary. Also of no small importance is the fact that the private farms are now encouraging social production on the part of retired individuals, housewives, the members of their families, and kolkhoz farmers during their time off.

Thus the very first results show that cooperation is important as an auxiliary source for supplementing the meat resources.

#### Kolkhoz Livestock on Private Plots

Moscow IZVESTIYA in Russian 4 Oct 80 p 3

[Article by Special Correspondent V. Vukovich]

[Text] Industrial kolkhoz-sovkhoz animal husbandry possesses a neighbor economists call the "personal plot". It has a great potential, and not only because, for example, there is an average of more than one head of cattle for every rural back yard in L'vovskaya and Volynskaya oblasts. By tradition the private farms fatten thousands of calves and pigs, and raise poultry and rabbits. The benefit of this is undisputed: The kolkhoz farmer, the laborer, the office worker, and the rural pensioner provides food for his own table and sells a considerable portion of it to the state or at the market.

Nevertheless one can often hear on a visit to the countryside that home animal husbandry is difficult and that interest in it is not as great as would be desired. The reasons for this are various. Sometimes a family stores up enough meat products to last a certain amount of time, and so it is in no hurry to begin fattening another animal. Sometimes it also happens that one's cow has now calved yet, it is unprofitable to buy a calf elsewhere, and there is no time to be found to travel to the market. The situation is even worse with feed. Once it is gone, willing or not, you must wait until fall, when your garden will provide potatoes and feed beets, and perhaps the kolkhoz might throw a little straw your way, or you might manage to store up some of your own hay. Because of a shortage of feed, tens of thousands of calves were slaughtered for meat prior to weaning just recently. And the animals that were fattened were low in weight.

The Kolkhoz imeni Chapayev, Brodovskiy Rayon, L'vovskaya Oblast found the solution in cooperation between public and private production. Four years ago a decision was made to organize the fattening of cattle at private farms on the basis of contracts. The mechanism of this system is not complex.

"Anyone who wants to work with us," V. Yanyuk, chairman of the governing board explains, "signs an agreement with us. The kolkhoz provides a calf, and if the partner already has one, we pay its value, and we provide 6 centners of rough feed free of charge and 7 centners of forage grain at cost. We gave all land unsuited to mechanized farming to the cooperative participants as hayfields and corn plots. We pay 1 ruble 64 kopecks for every kilogram of live weight, if the animal weighs more than 4 centners after fattening. Usually we sign the agreements for one fattening cycle. This cycle proceeds under the surveillance of the kolkhoz zoo-veterinary service."



By nature, the rural resident is a good economist. He immediately realized the advantages of such a union. And while at first only 175 persons joined the fattening program, each year the number of participants increased. Today there is a new list of 100 names on the chairman's desk, representing just two 10-day periods of September. It is hard to find anyone that is not on the list: beet processing point director S. Shurgat, retiree M. Lekh, millmaid O. Mikula, tractor mechanic M. Tkach, driver Z. Diskant, and kolkhoz farmer V. Kolodiy.... Fattening is a continuous process at some home farms. Take an example Stefaniya Bokhon'ko, an operator at a broiler factory, and her husband Igor', who works at the sawmill. After fattening one male calf they immediately obtain another. The weight of animals they provide exceeds 400 kilograms.

"How do you explain the attraction rural residents have for cooperating with you?" I asked the chairman.

"We came to call this form of fattening a second work shift. Those who are diligent will always find time for it; moreover it provides work for other members of the family and for retirees. Finally, no one complains about the extra earnings. Take as an example the Bokhon'ko family. After subtracting the cost of two calves and forage grain provided by the kolkhoz, it received 1,200 rubles for two fattened calves. And we have already paid out about 200,000 rubles to our cooperative partners."

Four years is enough time to persuade one of the mutual benefit of such a deal. Farmers of the Kolkhoz imeni Chapayev received 2,470 centners of beef from private farms. The average weight at the time of surrender was 400 kilograms. Were the kolkhoz to produce such a quantity of beef itself, it would have had to build not less than two feedlots, which would have cost a quarter of a million rubles. But there is more to consider than just money alone: It could have been found. But imagine how much time it would have taken to build the feedlots!!

Disbelief in the business resourcefulness of the Chapayev farmers gave way to support in Brodovskiy Rayon. Other farms--Pravda, Druzhba, imeni Zhdanov, and imeni Kuznetsov--also adopted this form of cooperation with the private farm.

"The cooperative method," believes Hero of Socialist Labor A. Glazunov, first secretary of the Brodovskiy Party Raykom, "permitted our kolkhozes to place private animal husbandry, which had undeservedly been thought of as secondary in importance, under its control. Also important is the fact that cooperation encourages rural residents employed by industrial enterprises and organizations--that is, persons who are not kolkhoz farmers--to assist in practical solution of the problem of increasing food production. In families involved in the fattening program, children help the adults, thus learning the rudiments of animal husbandry, so necessary to the kolkhoz farms."

The farms of Brodovskiy Rayon are not the exception. Kolkhozes of L'vovskaya Oblast have already signed more than 30,000 contracts with rural residents. And not only for fattening, but also for the raising of young animals to renew the dairy herd. It would not be difficult to imagine how much the kolkhozes would have had to spend in order to build new quarters for such a quantity of animals.

Once the Kolkhoz imeni Chapayev entertained neighbors from Volynskaya Oblast as its guests. They came right to the point:

"We have heard much about your experience. Tell us about it, and show us its mechanism and its economic benefits."

The guests left with their notebooks check-full of notes and statistics and with blank contract forms, solemnly swearing to apply the same method at home. They kept their word. In order to persuade oneself of this, it would be sufficient to go to Gorokhovskiy Rayon, one of the largest of Volynskaya Oblast.

I was told the following at the main office of the Kolkhoz imeni XXV S'yezd Partii:

"We have contracts for animal fattening with more than 90 percent of the private farms. We have already received more than 800 centners of beef from them. The weight of fattened male calves is not inferior to that achieved at the kolkhoz farm. Efficient feed supply is having its effect. The latter includes straw, sugar beet tops, forage grain, and silage."

In another kolkhoz, imeni Engel's, it is recalled that formerly, residents would not bother long with calves, slaughtering them for meat because they could not get feed. And anyone who did manage to raise calves was never able to bring their weight up to what it should be, and they suffered losses at the markets. But cooperation put an end to the past. Now owing to contracts, half a thousand animals are now being reared for at home farms.

"I could name many farms," says I. Sementsov, first secretary of the Gorokhovskiy Party Rayon, "where this experience has found application. The rayon's residents are fattening 12,600 head of cattle. Since the beginning of last year more than a thousand and a half tons of meat have been produced in the rayon by this method. We do not think this is the limit. Tentative estimates show that private farms can produce one-fifth of the total amount of beef procured in the rayon each year."

Specifically, every rayon of Volynskaya Oblast has already adopted an economically suitable system for uniting the two links of the complete animal husbandry conveyor--the kolkhoz link and the private farm link. Today, the oblast's rural residents are fattening 80,000 head for meat. More than 11,000 head have now been fattened and sent for processing. It would be pertinent to recall here that not so long ago, at oblast conference noted that further development of public animal husbandry is being delayed by a shortage of buildings, and that there are not enough manpower and assets to build them. But then the oblast turned to the contract system, and the acuity of the problem decreased to some extent. And it will decrease even more, since the oblast plans to increase the number of farm animals being fattened by rural residents to 10,000. It is with a consideration for this that the integrated feed production plan is now being composed.

And so, we have before us an assortment of facts, statistics, and opinions demonstrating that the form of rural integration that has arisen and which has already managed to confirm its existence, combines the interests of the public and private farms rather dependably. But as with all innovations, the contract system requires solution of some problems.

I am referring first of all to the need for refining some legal documents, particularly the norms associated with the number of animals that can be kept at private farms and the income that may be earned. It has also been suggested that all of the forage released by the state for sale to the public should be transferred to the kolkhozes and sovkhoses with the reservation that concentrates should be issued on the basis of signed contracts. Finally, those who have been persuaded of the benefits of the new approach feel that animal fattening at private farms should be incorporated into the plans of the kolkhozes and sovkhoses, and material stimuli should be established for farm specialists who exceed such planned targets.

Before turning this article into the editor I revisited the Kolkhoz imeni Chapayev in L'vovskaya Oblast. I found the chairman--Vasiliy Gavrilovich Yanyuk--in his office:

"We're mulling over the idea of extending the contract system to production of vegetables and milk at the farms of our villagers. We do not live very close to the city, at least by our standards. Is it really sensible for each person to cart the cabbage, carrots, and beets he picks from his own garden to the city market? In the first place no one has the time, and in the second this would be disadvantageous. Meanwhile it would be very easy for the kolkhoz to receive these vegetables. Naturally this should be done on a mutually advantageous basis, so that neither the private nor the public farm would suffer. We could send some of the vegetables to our canning plant, and sell some as fresh produce. The kolkhoz could also buy surplus milk from the public."

Rural integration, which has opened the road to higher beef production, forces us to look differently at the relationship between the personal and public farm and at the need for achieving closer communication between them. Such integration is also allowing us to accelerate labor mechanization on the private plots, and to improve product marketing and processing. And all of this benefits the common cause.

#### Local Authorities Support Trend

Moscow IZVESTIYA in Russian 5 Oct 80 p 2

[Article by V. Komov: "On the Basis of a Contract With the Management"]

[Text] The kolkhozes and sovkhoses of Bogucharskiy Rayon are making extensive use of an additional means for increasing meat production: They are furnishing piglets to private farms for fattening.

Early in the morning a truck stopped at L. Pelikhova's home and carried away two pigs fattened by the kolkhoz farmer on contract with the farm. Then it stopped at the homes of another three neighbors; gathering their products together, they left with a management representative for the farm to weigh the animals.

It was found that each of the 12 pigs they had brought with them were pushing 115-130 kilograms.

"In the last 2 years," L. Pelikhova said, "I fattened and surrendered three pigs to the kolkhoz on the basis of a contract. What did I use for feed? The farm gave me



1 centners of grain for every centner of weight gain. It also provided free zootechnical and veterinary care. Add to this the beets, melons, and squashes from the garden, and various food wastes. My mother and my son Viktor give me a hand when they have time. Other families also contain many people that cannot work at the farm, and they are quite capable of giving a bucket of mash to a piglet at feeding time.... In general, this is convenient and profitable for both individuals and families."

One out of every three of the 460 private farms at Krasnyy Partizan Kolkhoz accepts piglets weighing 15 kilograms for fattening on the basis of contracts, and increases their weight to 110-140 kilograms.

On the second day, early in the morning the chief of the animal husbandry shop at the neighboring Shuravskiy Kolkhoz also visited several back yards in response to invitations from the kolkhoz farmers. The animals were weighed at two points located at opposite ends of the town, and several days later the villagers were putting their earnings into their savings accounts.

The especially active participants of this important work include rural soviet deputy, pig raiser Ye. Prokopenko, distinguished kolkhoz farmer D. Basilevaya, rayon soviet deputy tractor mechanic V. Chalykh and his mother, Shock Troop of Communist Labor I. Derbintsev, a mechanic who has earned the "For Labor Distinction" medal, Great Patriotic War invalid M. Moskalenko and his wife, a former teacher, driver V. Lentev, and others. Why not, the war veteran noted, it is an honorable pursuit, important and profitable, and perhaps within the capabilities of every family.

Earlier, the deputies of this kolkhoz talked about this problem with their fellow residents and discussed it at meetings of the management, in a kolkhoz meeting, and during a rural convention. And now almost two-thirds of the private plots are participating in this cooperative effort.

More and more people are joining this cooperative effort at the 40 let Oktyabrya and Pervyye Mays Kolkhozes, and Pervomayskiy and Radchenskiy sovkhoses. Thus 290 out of 300 families at Radchenskiy Sovkhoz help increase the meat resources during time off from their main jobs; so do retirees, housewives, and schoolchildren.

It should be emphasized that labor productivity is growing at the kolkhozes, and that many of the farms are performing all of their functions successfully.

How did all of this begin? Three years ago workers of the party rayon and rayispolkom did some hard thinking: Is it right for some families, especially the young ones, to drift away from private farming and rural labor? For example in the village Soviets of Radchensk and Il'yachensk there was one pig for every four to eight yards.

What if we were to encourage all rural workers to develop the newest sector of animal husbandry--pig raising--during their free time? And imagine how many housewives and retirees are not permanently employed in either social production or in useful work within their means at home, work involving the replenishment of the reserves of agricultural products!

At the same time, as we know, the yard buildings of many rural residents either stand vacant or they are cluttered with all sorts of trash. The situation was discussed with the farm directors, the village soviets, and specialists, procurement agents, and veterinarians involved in kolkhoz and sovkhos production.

R. Bayrakova, a zootechnician and the chairman of the Executive Committee of the Podkolodnovekiy Village Soviet (presently she heads the Krasnyy Partizan Kolkhoz), suggested furnishing animals to private farms for fattening on the basis of contracts (with the animals remaining the property of the kolkhozes and sovkhoses).

It would have to be admitted that there were skeptics ("The public will not go for such an experiment"), and there were the vigorous opponents ("It's an idle enterprise--unnecessary and unprofitable").

But the party raykom and rayispolkom gave their support to the new idea. All details of such cooperation were thoroughly discussed at a meeting of the executive committee, concrete measures were recommended to the kolkhoz and sovkhos administrators, and professionally printed contract forms were prepared and supplied. According to this contract a kolkhoz farmer, a laborer, or a white collar worker may accept one or more piglets for fattening at a private farm, in addition to any purchased for personal use; he is also entitled to receive 3 or 4 centners of grain at the going prices (the minimum zootechnical requirements). If this is not enough feed, it is to be supplemented by dietary and garden wastes from the private farm, and by feed gathered from land unsuited for mechanized agriculture, roadsides, and forest belts. The contract also specifies the amounts to be paid for maintaining and leasing buildings. The total payment must not exceed the state purchase price for pork. The product is included in the farm's plan for production and sale of meat to the state.

It is very important that many administrators, specialists, and activists offered themselves as the example. And while in 1978 about 2,500 piglets were fattened at private farms, this number has almost doubled in the last 2 years.

Computations show that about 20,000 pigs are maintained in the back yards of kolkhoz farmers and sovkhos laborers each year. This is equivalent to an entire specialized farm! Were we to maintain this many animals in standard pig fattening lots (each with a capacity of 2,000 head), we would have to build nine or ten such structures. And this would cost more than a million rubles.

Special mention should be made of the fact that not only are the numbers of farm animals at the private farms not decreasing in the rayon; on the contrary they have increased in the last 3 years by more than a time and a half. It is entirely understandable that the purchases of agricultural products are growing as well.

And the main thing is that the plans for meat production and procurement are now being met more regularly. In the last 2 years, 10,000 farms supplied about 20,000 centners of meat in addition to the planned target.

Some problems are also arising in the course of the work. Many farm administrators, kolkhoz farmers, and laborers feel that the cost of combined feed is still high. Villagers signing contracts should also be provided with construction materials for the repair and expansion of yard buildings, and they should be furnished wood for

feed preparation. It would apparently be suitable to also think about minor mechanization resources.

Voronezhskaya Oblast CPSU Committee First Secretary V. Ignatov reported that the oblast committee and the oblast executive committee are thoroughly studying the accumulated experience of making optimum use of the private farms, and they are determining the ways to introduce it most effectively.

The farmers of Bogucharskiy Rayon are engaged in important, mutually profitable and constant work. And he who thinks, seeks, and finds, will always move forward.

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## REALITIES OF MOSLEM LIFE IN SOVIET UNION

Kabul IRYWAND in Dari 14 Oct 80 p 4

[Text] The issue of equality and non-discrimination of individual rights is among underlying principles to which the Soviet Union is strongly committed.

The Soviet Constitution has been drafted on the basis of equality of rights, respect, and special concern for all Soviet nationalities and ethnic groups so that they may all enjoy equal opportunities in participating in the national life.

The Soviet government has been striving to create increased opportunities for its various ethnic groups by showing special concern to the cultures of various ethnic groups and by promoting the growth of their respective cultures. One such measure has been to preserve and restore historical monuments and religious shrines of these ethnic groups by staging photo-exhibitions showing various facets of their activities in the USSR. The activities of Soviet Moslems are, of course, included. For instance, some time ago, the Soviet government staged, in Moscow, a photo-exhibition on Moslem life and Islamic cultural works in the USSR. It was viewed by large numbers of people, including the chiefs of diplomatic missions of a number of Arab and other Islamic states, as well as religious leaders.

The staging of that exhibition underscores the concern of the Soviet government for Moslems and the variety of facilities made available to Soviet Moslems. The Soviet government's commitment to preserve and restore Islamic shrines and ancient monuments in the USSR proves wrong all the imperialistic propaganda purporting that there is no freedom of worship in the USSR and that therefore Moslems live under unfavorable conditions in the USSR.

It must be pointed out that imperialistic propaganda in this regard stems from a lack of correct data on Moslems' life in the USSR. Imperialistic circles are clumsily striving to picture the life of Soviet Moslems in some other light and to portray Moslems as an alien, non-Soviet group. Such tactics have always been doomed to failure.

The staging of the current photo-exposition in the USSR is, in itself, an incontrovertible evidence of the rights enjoyed by Soviet Moslems. Moreover, it confirms the fact that not only Soviet Moslems enjoy complete freedom of worship, but that they also play active roles in all walks of Soviet socioeconomic and cultural life.

Furthermore, Soviet Moslems wholeheartedly support Soviet foreign policy which pursues world peace.

In the immediate aftermath of the victory of the Great October Revolution, Lenin, the founder of the Soviet socialist state, devoted special attention to all nationalities and ethnic groups and the exercise of their freedom of worship. As a result, right after the establishment of the Soviet state, masses of Moslems in the USSR, who, prior to the October Revolution, had been deprived of many rights, gained unprecedented freedoms and equal opportunities.

Indeed, in the wake of the October Revolution, the Soviet socialist government promptly issued a proclamation addressed to the various nationalities and ethnic groups in the USSR, reading in part as follows:

"From now on your beliefs and traditions, national, ethnic, and cultural agencies are declared free and inviolable."

The issuance of that proclamation clearly evidences the Soviet government's concern for the rights and cultures of Soviet nationalities and ethnic groups.

The above mentioned photo-exhibition has shown that the Soviet Constitution completely guarantees the freedoms of conscience and worship in the USSR. During the opening ceremonies of that photo-exposition, Ivanov, a high-ranking Soviet official and member of the Communist party, provided the following clarifications on the rights and freedoms enjoyed by Soviet Moslems, in the presence of Mufti Zineddin Babakhanov, Chairman, Central Asian and Kazakstan Islamic Conference:

"Millions of people in various sections of the USSR are followers of the Moslem faith. To attend to religious matters, the USSR has established four Islamic Conferences, one of which is called the Central Asian and Kazakstan Islamic Conference. It publishes a monthly magazine, EASTERN MOSLEMS IN THE SOVIET UNION, to keep Soviet Moslems abreast of cultural developments. It maintains a library containing 35,000 volumes on religious matters in Arabic, Persian, Turkish, and European languages. Every year, all four Conferences send graduates from Bukhara or Tashkent's Islamic institutions to continue and complete their Islamic studies at various Moslem countries' universities. Furthermore, the Soviet government subsidizes these Islamic Conferences. Islamic Conferences are even authorized to invite Islamic dignitaries from Arab and other Islamic countries to the USSR to acquaint them with the life of Soviet Moslems. Thus, numerous Islamic dignitaries from over 70 Moslem countries have visited the USSR. And the USSR has always cordially welcomed such Islamic dignitaries and missions. Furthermore, the USSR has always gladly sent its own Moslem dignitaries to Islamic countries.

Commenting on Moslems' rights in the USSR, Jabbarol Khofri, Ambassador and Special Envoy of the Syrian Arab Republic in Moscow declared: "The USSR has produced great Islamic scholars, such as Bokhari, Ramakhshari, etc. and has spared no effort to insure and safeguard the exercise of religious and cultural values advanced by these scholars."



## REGIONAL

### ISLAMIC CONFERENCE HELD IN TASHKENT

#### Documents Adopted

Moscow IZVESTIYA in Russian 13 Sep 80 p 6

*/Text/* Tashkent, 12 Sep--TASS--The onset of the 15th century after the hegira (according to the Moslem annals) was the subject of the Islamic Conference which completed its work today in Tashkent. Participants included Moslem representatives from more than 30 countries in Asia, Africa, and Europe, Moslems living in the Soviet Union, as well as delegations from other churches, international and regional religious organizations.

Following their slogan--"The 15th Century of the Hegira Should Become the Age of Peace and Friendship among Peoples,"--the conference participants during the course of four days discussed a wide circle of problems, encompassing, along with theological topics, questions of peaceful co-existence between states and strengthening friendship among peoples.

A number of documents were adopted at the conference. Among them is an address to all the Moslems of the Earth. In particular, it contains a call for all people of good will to cooperate in the struggle for peace, for the sake of progress and prosperity.

The most evil foe of the Moslem peoples, the cause of peace and social progress, the address states, is the imperialism of the United States. It is precisely the latter which ruthlessly exploits the population and natural resources of the developing countries, is the main obstacle on the path of the independent development of Moslem states, and a source of menacing danger of war.

The address emphasizes that U.S. policy is directed at creating military bases in various regions of the world, as well as interfering in the internal affairs of sovereign states, and it threatens mankind with nuclear-missile warfare.

The conference participants expressed solidarity with the Palestinian and Lebanese peoples--the victims of Israeli aggression, which is being supported by the United States, and they wrathfully condemn the Camp David accord, which attempts to make permanent the annexation of Arab lands.

The Islamic Conference adopted a declaration of solidarity with the Palestinian and Lebanese peoples, and with regard to Jerusalem as well. This document rejects the Zionist claims to the city of Jerusalem and the attempts to make it into the so-called "eternal capital" of Israel.

The participants and guests of the conference expressed their profound gratitude to the government of the USSR and to the government of the Uzbek SSR, which created favorable conditions for this meeting.

#### Solidarity With Palestinians

Tashkent PRAVDA VOSTOKA in Russian 13 Sep 80 p 3

*[Text]* The onset of the 15th century after the hegira was the subject of the Islamic

The onset of the 15th century after the hegira was the subject of the Islamic Conference which completed its work in Tashkent on 12 September. Taking part in this representative forum were delegations of Islamic clergy and believers from more than 30 countries of Asia, Africa, Europe, as well as delegations from other churches, international and regional religious organizations. Also taking part in the conference were delegations of Islamic clergy and laymen living in Central Asia and Kazakhstan, the European part of the USSR and Siberia, in the Northern Caucasus, and in Transcaucasia.

Following the slogan "The 15th Century of the Hegira Should Become the Age of Peace and Friendship among Peoples," the conference participants during the course of four days discussed a wide circle of problems.

A number of documents were adopted at the conference. Among them is an address to all the Moslems of the Earth, where, in particular, there is contained a call for all people of good will to cooperate in the struggle for peace, for the sake of progress and prosperity. The address emphasizes that the policy of the United States, directed at the creation of military bases in various parts of the world, as well as interference in the internal affairs of sovereign states, threatens mankind with nuclear-missile warfare. The conference participants wrathfully condemned the Camp David accord, which attempts to make permanent the occupation of Arab lands.

The Islamic Conference adopted a declaration of solidarity with the Palestinian and Lebanese peoples--the victims of Israeli aggression, as well with regard to Jerusalem--in connection with the efforts of the Zionists to turn it into the so-called "eternal" capital of Israel.

The communique which was adopted expressed gratitude to the government of the USSR and the government of the Uzbek SSR for creating favorable conditions for conducting this forum.

During the period when the conference was at work its participants and guests became acquainted with the life of Uzbekistan. They visited mosques, and took part in religious services. In honor of the conference participants the

government of this republic held a reception.

## REGIONAL

### KIRGHIZ CAMPAIGN AGAINST ISLAMIC PRACTICES

#### Atheistic Educational Measures

Frunze SOVETSKAYA KIRGIZIYA in Russian 12 Sep 80 p 1

[Article: "An Atheistic Education"]

[Text] The education of a new person is inextricably linked with the overcoming in his consciousness of behavior relating to vestiges of the past. The most vital of these latter are, certainly, religious superstitions. They lead people into a world of false, anti-scientific concepts, which inevitably affect a person's viewpoint on life, rendering it socially passive. Religion deprives people of the joys of everyday life, kills the creative principles in them, and often cripples their destinies.

And although the number of persons among us who have been blinded by the narcotic of religion is extremely small, the struggle against religious superstitions has not lost its urgency or acuteness, for this is a struggle for persons, for their place within the system of the active builders of a new society.

It is precisely this thought which was emphasized in the decree of the CPSU Central Committee, "On Further Improving Ideological and Political-Educational Work," which obligates Party organizations "...to develop and implement concrete measures with regard to strengthening atheist education, to increase the responsibility of Communists and Komsomol members in the struggle against religious superstitions. The decree also specifies ways to solve this problem. They comprise good planning and the systematic quality of atheistic education, raising the scientific level and the aggressiveness of propaganda, insuring a differentiated approach, individual work with various groups of believers, and improving forms and methods.

In carrying out a comprehensive approach to setting up ideological work, the republic's Party organizations have done a great deal to raise the level of atheistic education. In conjunction with all Party gorkoms and raykoms councils on atheism have been created, and work has been activated on observing the laws regarding religious cults. Problems of atheistic education are being discussed more frequently at sessions of the bureaus and ispolkoms of the local Soviets, as well as in the collegia of ministries, departments, and Komsomol committees.



Deserving our attention, for example, is the experience in atheistic work of the Kalininskiy, Kantakiy, Kochkorakiy, and Sovetskiy Raykoms and the Kara-kul'skiy and Tokmakskiy Gorkoms of the Party. Its value lies primarily in the fact that here was formed a well-thought-out system, organically including mass and individual forms of agitation and propaganda, as well as a precise coordination of the activities of pedagogical and labor groups, workers in the fields of medicine and culture, and lecturers from the "Znaniye" (Knowledge) Society.

Here, together with skillful propaganda of natural-scientific knowledge, many labor groups and villages issue special radio newspapers, atheist days are held regularly in libraries, clubs arrange exhibits of atheist literature, atheist circles and sections are created. In order to promote atheistic education, extensive use is made of motion pictures, performances by amateur artistic groups, and so forth.

Specific sociological studies are becoming more and more widespread in the republic; they make it possible for Party committees to study more profoundly and universally public opinion, the moral and psychological climate in the group, and the efficacy of educational work. Such research has been conducted as well by scholars of the Inter-VUZ Department of Atheism at the Kirghiz University and by the sociological council attached to the Oshskiy Party Obkom.

There is no question but that we are conducting a sufficient number of atheistic measures. But frequently, because of a weak connection with real life, an absence of specificity and business-like efficiency, they do not all hit the target, nor do they always exert an influence on the believers themselves. It must also be stated that many public councils on atheism are still limiting their activities to holding sessions, and they are working without any initiative. Precisely such a charge can be levelled at the public councils attached to the Dzhalsal-Abadskiy and Mayli-Sayskiy Party Gorkoms and the Uzakskiy and Alamedinskiy Party Raykoms.

It is well known that the efficacy of atheistic work depends, to a large extent, on the skills of the propagandist staffs. They are required to have ardor, conviction, and a profound knowledge of the matter. Hence, special attention must be paid by the Party committees to the selection and training of such propagandists, as well as to their correct utilization. For these purposes bolder reliance should be placed on the departments of scientific atheism at evening universities of Marxism-Leninism, schools of young atheist-lecturers, which are operating at present at the republic's five higher educational institutions.

The Party organizations also expect a greater contribution, both in training propagandist staffs as well as in atheistic work on the whole, from the republic's social scientists, in particular, from the Inter-VUZ Department of Scientific Atheism of the Kirghiz State University and the republic's Academy of Sciences. Unfortunately, they have still not created any

notable works whatsoever on scientific atheism, and their scientific-methodological aid to workers in the field is insufficiently tangible.

The labor group has a great role to play in the struggle against religious superstitions. Within the process of productive activity a particularly strong influence is exerted on a person by the socialist way of life and by the morally healthy environment. Group labor creates the most favorable conditions for individual work with believers. And where these possibilities are utilized in a well-thought-out, purposive manner, as is the case at the Sel'mashzavod (Farm Machinery Plant) imeni Frunze,--the results are evident.

And, on the contrary, where the Party organizations allow atheistic work to drift and have permitted formalism to creep in, as may be observed, for example, in the Kyral Folk-Art Crafts Association and the Salyut Photographic Association, the preachers of various religious trends feel themselves free to act.

The organizations of the "Znaniye" Society ought to make considerable changes in the structure of their activity in light of the CPSU Central Committee decree, "On Improving Ideological and Political-Education." As analysis has shown, they have not renewed their staff of atheist-lecturers for a long time, they have not expanded the topics of their lectures, and a better quality can be expected of them. They are not vigorous enough in seeking new forms of atheistic work at clubs, libraries, and other cultural institutions, a fact to which the Ministry of Culture has drawn attention on several occasions.

"With the forward progress in the cause of creating the material and technical base of communism, with the rise in the level of the national prosperity," Comrade L. I. Brezhnev has emphasized, "more and more importance is becoming attached to such problems as forming the people's consciousness, educating in each Soviet person those qualities which are necessary for a builder of communism." Overcoming religious vestiges and arming Soviet people with a scientific world view is one of the most important trends in the successful solution of this problem.

#### Services to Populat on

Frunze SOVETSKAYA KIRGIZIYA in Russian 16 Sep 80 p 2

[Article by B. Ryspayev, Secretary of the Oshskiy Party Obkom: "Affirming the New"]

[Text] Widely known are V. I. Lenin's words to the effect that atheistic work can count on success on condition that it rely on Marxist doctrine, on objective principles, on the latest discoveries of science and nature studies, permeated with the ideas of militant materialism, and if its contents are connected with real life, while the methods and forms of such work are scientifically well-grounded.

The process of educating a person proceeds in a specific life environment, and it is very important that this environment and all the surroundings facilitate achievement. This is why the Party oblast organization pays great attention to the forms of atheistic work which have justified themselves, and is constantly reviewing as integral parts of the complex of educational measures improvements in the working conditions, as well as the culture and everyday life of people.

Does this mean in practice, let's say, struggle for a higher culture of daily life? In essence, this is a struggle for a new person and the universal flowering of the personality, for rooting out of all spheres of family relations the vestiges of the past, for the further development of progressive national traditions and the affirmation of new socialist traditions. This also means a restructuring of villages, workers' settlements, and cities in accordance with an integrated general plan, and laying out the streets in good order, while providing them with greenery, improving sanitary conditions, and further improvements in the activities of social, cultural-educational institutions, and communal organizations providing everyday services.

We have become convinced through experience that where Party and Soviet organs, economic managers, and the public correctly and in a timely manner solve the problems of cultural-everyday and communal services to the population and accord wide scope to this work, the results of education, including atheistic education as well, reach quite high levels.

Here is just one of many examples. According to the results of the All-Union competition-review for the best structure and design of populated points the first-degree diploma and the gold medal of the USSR VDNKh (Exhibition of USSR National Economic Achievements) was awarded to the central unit of the Kyzyl-Dzhar Sovkhoz of the Leninskiy Rayon. This farm is on virgin lands, and it is growing with an increasingly stronger economy. Considerable funds are being spent here on improving the cultural-everyday and communal needs of the laborers. This sovkhaz has built modern houses, a village Palace of Culture and a summer motion-picture theater, two general-education schools, a stadium, a trading center, a combine for everyday services, a workers' dining-room, a kindergarten; asphalt roads have been laid down, and the streets are enveloped in greenery. Every house has modern furniture, various household electric appliances, radios, television sets, and other attributes of contemporary culture. This is eloquent testimony not only to growing prosperity but also to serious shifts in the structure of social consciousness.

The Communists and the entire ideological aktiv of this sovkhaz are showing an example in their production work, are acting as genuine propagandists of what is new and progressive, while by their personal example they are affirming the Soviet way of life, and carrying on the struggle against vestiges of the past. Included among them are the following: Hero of Socialist Labor and the father of nine children, Zh. Sheraliyev, masters in growing cotton,

B. Boronbayev, Sh. Nazaraliyev, T. Tashmatov, A. Abyшева, K. Zhorobekev, and others.

Achievements in all spheres of socioeconomic and cultural construction, the restructuring of everyday life, and the introduction of new ceremonies, as well as Soviet, international, non-religious traditions are inherent to the groups of many cities, rayons, kolkhozes, and sovkhoses of this oblast.

In order to raise the cultural level of domestic life, special universities have been established in this oblast; their students are primarily women homemakers. Here one may listen to lectures on problems of rearing children, housekeeping, and maintaining hygienic conditions.

We consider that one of the effective forms of combatting religious vestiges and superstitions among girls is the Komsomol Young Girls' Brigade. In such groups fruitful solutions are reached pertaining not only to specific economic indicators but also with regard to improving the girls' ideological training and the growth of their social activity. They become the bearers of what is new and progressive, and they exert an enormous influence on the labor and moral education of the youth.

Let's take, for example, the brigade from the Bazar-Kurganskiy Rayon, which is headed by Deputy to the USSR Supreme Soviet, A. Akmatova. Every year these girls cope with the performance of their socialist obligations, they achieve high yields of the raw cotton crop, they have become propagandists for the Soviet way of life in the village, and they are struggling for a higher cultural level in everyday life. During a seven-year period in their youth group some 100 girls have passed through the school of labor and life training. Many of them are studying at Vuz's and technikums, while some of them have already become graduate specialists. Four are now themselves heads of Komsomol-Youth groups. And here is another detail: this brigade has celebrated quite a few weddings, using the rituals of the Soviet civil ceremony. These were vivid and colorful examples for all the youth of the village.

There are now more than 500 such Komsomol-Youth Girls' Brigades in this oblast. As a rule, their members do outstanding work and skillfully combine highly productive work with active participation in social work and fruitful study. Is this not an example of affirming the Soviet way of life?

The new civil ceremonies and holidays--the solemn registration of marriages and births, recruitments into the ranks of the Soviet Army, induction into the working class, holidays of labor and harvests--in our oblast are widely opposed to the old customs and traditions.

An important role in this is being played by the public commissions on implementing the new Soviet ceremonies. They make an on-the-spot study of the facts and reasons for the continued existence of the vestiges of the past, and they work out proposals to eliminate them.



Specific work in the struggle against the vestiges of the past in people's consciousness and the implementation of the new Soviet ceremonies and traditions is being conducted by councils of the Aksakaly. They have been created in almost all rayons of the oblast, and they operate under the direct guidance of the Party committees. These councils include persons respected by everybody, veterans of the war and labor, and old Communists. The members of such councils conduct explanatory work, and they speak out decisively against the harmful vestiges of the past.

The activities of the council of Aksakaly are also useful on another level. They facilitate the acquisition by veterans of socially useful work which is within their capabilities; they help them to find their place in the group and not to feel themselves alone.

Specific work in the struggle against vestiges of the past and religious superstitions is also played by the council of sociological research which was created under the Party Obkom and which conducts work on studying the religiosity of the population. During the past two years this council has conducted research on certain kolkhoses and sovkhoses of the Aravanskiy and Kara-Buyanskiy Rayons, as well as in individual labor groups of the cities of Kuk-Yangak and Kyzyl-Kiy. The materials of these sociological studies allow the Party organizations to structure the scientific-atheistic work on a differentiated basis, taking into consideration the specific characteristics of various groups of laborers.

Atheistic education, despite its relative independence, must not be regarded in isolation from the entire aggregate of the Party's ideological work, directed at forming a scientific world view and Communist morality, along with the development of the political and social activism of the Soviet people. It is connected in the closest fashion with solving the urgent problems of ideological-political, moral, and labor education.

The oblast Party organization, in developing ideological-political work among the masses, has paid a great deal of attention to explaining the problems of the Leninist national policy, along with the importance of the friendship among peoples in implementing the plans for building communism. All this is bound up in the closest manner with atheistic education. Some people take the position that a person, by observing the rituals of Islam, thereby renders "respect" to his own nation, whereas by abandoning them he commits an insult to that nation. This is a profound error, a view which is alien to us. We are debunking such opinions and doing everything to make people see the difference between national traditions and religious superstitions. We are gratified that modern-day youth are boldly shattering those family-everyday-life traditions which are linked with an outmoded morality and are actively advocating the creation of a new, partly international, family. It is worthy of note that during the last two years in the oblast center every sixth marriage concluded was a mixed one.



These facts are not chance phenomena, but rather a profound, objective process, conditioned by the course of development of a socialist society. They testify to the active break-up of centuries-old, artificial, national barriers, and to the affirmation of internationalism in the consciousness of Soviet people.

Atheistic education is a complex matter, painstaking, which cannot stand campaign-type actions, hit-and-run attacks, or bureaucratic methods. And, being guided by the directives of the 25th Congress of the CPSU about insuring the close integration of ideological-political, labor, and moral education of the toiling masses, as well as by the decree of the CPSU Central Committee, "On Improving Ideological, Political, and Educational Work," the Party organizations in our oblast are tirelessly deepening and improving the propaganda of scientific atheism, utilizing all the means of ideological influence to completely overcome religious superstitions, and actively affirming the Soviet way of life.

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## REGIONAL

### KAZAKH PRESS ON ISLAMIC HERITAGE, SUFI SHRINES IN CENTRAL ASIA

Alma-Ata QAZAQ ADEBIYETI in Kazakh No 40, 3 Oct 80 pp 14-15

[Article by Absattar Derbisaiev: "The Ancient Inscriptions of the Sky-Blue Dome"]

[Text] The mausoleum of Qoja Akhmet Iasaui is one of the impressive buildings created by 14th century artists in Turkestan, an area famous for its ancient cities. This monument is unique and occupies a special position in cultural history in terms of its architectural peculiarities, unexampled form and rich history.

Recently, the Oner Press published the illustrated monograph of Kazakh SSR people's artist N. Normokhamedov on this monument in an edition of 20,000. This building, which is considered an immortal, supreme achievement of the glorious art of eastern masters, has received considerable attention from scholars such as V.V. Bartol'd, A. Divaev and A. Akhmerov.

The essay of orientalist-arabist Absattar, Der Gisa Liev candidate of philological sciences, which is given below, reveals the mysteries of the arabic inscriptions modeled on the walls of the mausoleum:

"The perfection and golden age of Arabic literature and culture belongs to the period of the 8th-10th centuries. Starting in the 11th century, however, as a reflection of various internal and external circumstances, the borders of the Arabic world were violated and its foundations began to wobble. In a highly disturbed age in which struggle and disorder arose as each man attempted to defend his own interests, the court poets gathered in the pleasure gardens and assembled at the race courses of Arab cities proper such as Baghdad, Basra, Kufa, Damascus, Antioch and Khalab, and of Seville, Toledo, Isfahan, Otrar and Iasy, located in lands conquered with the point of the spear and the strength of the forearm, turned to dirges of sadness instead of writing songs filled with joy. The lost past glory of the Islamic world and an uncertain future forced them to grieve.

The word sufi or sofy means mystic. In the early 12th century the literature of these mystics also reached the land of our birth, called Mawarannahr (the land north of the river) by the Arabs. The bards that strongly adhered to this stream were known in the Kazakh land as sufis or dervish poets. They even formed their own schools. Among them the poets school founded by Khudja (Qoja) Akhmad (Akhmet)

lassauli in Iasy (Turkestan) city can be associated with that period. (Note that the word lassauli is written in various ways, e.g. Essauli, Yasevi, lassauli or Yassevi in scholarly literature up to the present day. This involves a distortion of the ancient name of Turkestan city as Yasy or Yassy. However, we have failed to notice the fact that the name of the city is written Iasy in the works of Arabic, Persian and Turkish chroniclers, historians and biographers from an early date. Since this is the case we should make no mistake about the name of the bard and write lassauli.) There is nothing fortuitous about that since the caravan route passing from Europe to Asia, and extending to India and China passed through that very same city of Iasy. Since this city was located at the junction of eight routes it was, until recently, one of the major cultural centers of the Turkic peoples.

Akhmet was born in 1094. According to some sources he appears to have been born in the ancient city of Iafidjab (Sayram), situated to the southeast of the present day Symkent city. The reason is that his parents, Ibrahim and Karashah, lived and died in that city. The mausoleums built on their graves are also in Sayram.

According to the writings of Arabic and Persian biographers, Akhmet's father was an enlightened man, educated by the standards of his time. Teachers were hired from nearby Iran and the Arabic cities of Isfahan and Baghdad to teach Arabic and Persian to the young Akhmet. By the time he was six years old the young Akhmet had mastered eastern poetry, literature and philosophy. He began writing songs in his seventh year. The songs he wrote were not in Arabic or Persian, used by other poets of his time, but in his native language and lassauli's literary importance lies in this.

After a few years had passed, the poet, who had been singing of life, in very beautiful poems, was overcome by the sounds and echoes of sufi poetry, which was being recited through the Arab countries. He expressed the desire to go to Bukhara for instruction. There he received instruction from the scholar Iusuf al-Khamadan, who had come from Iran, and abounded in wisdom. From there he returned to the land of his birth, Turkestan, and functioning at first as a kazi (judge), and later as a mufti (chief judge), he devoted himself to sufism. Akhmet developed a reputation for justice among his people. He was honored and respected among his countrymen for eloquence and wisdom. Marvelous, exemplary sayings attributed to Akhmet passed from people to people.

After Qoja Akhmet attained the age of 63, circa 1157, he had, with the thought that "I have attained the age of the prophet, the years ahead are old age," a mud mosque constructed, dug into the ground, at a place 100-150 meters southeast of his present day mausoleum.

Local people designated the mosque situated in the earth with the Arabic word khaluat (place of seclusion). Modern historians have been writing this word incorrectly, as khil'vet, in their studies.

Qoja Akhmet wrote his cycle of songs called "khikmet" (words of wisdom) during the 10 years that he lived in the khaluat. The bard himself noted that there were more than 400 verses of the "Khikmet" among his poetry. However, unfortunately, the original of the poet's words of wisdom has not been preserved. The texts which we now possess belong to the 15th and 17th centuries. The songs of lassauli were

published in the early part of our century in editions issued in Istanbul, Kazan and Tashkent.

Akhmet died in 1167 at the age of 73. Local people, disciples and students buried the body of the bard in the place where the mausoleum presently exists. An elegant dome was first built on his grave but it collapsed during the period of the Mongol conquest (13th century).

Starting in the second half of the 14th century this region of Turkestan came under the rule of Tamerlane, (from the Persian "lame"), lord of Central Asia, son of Taraghai bek, a man of the Turkicized Mongol tribe of the Barlas. In 1370, after he had overcome his rivals and principal opponents he established his rule over the people of Mawarannahr. He chose Samarqand as his capital.

Tamer had the craftsmen whom he conquered in his campaigns construct mosques, schools, mausoleums and buildings in the cities of central Asia and Kazakhstan. One example is the Turkestanian Qoja Akhmet al-Issawi mausoleum, which is preserved up until this day as a fine architectural specimen. We mentioned above that the dome built over Issawi's grave after the bard's death had collapsed. Tamerlane, in accordance with the wishes of local people, and with the aim of securing his influence over them, ordered that a second monument be built over the grave of Qoja Akhmet in Turkestan beginning in 1395.

There is much of interest in connection with the beginning of the construction of the mausoleum for Qoja Akhmet by Tamerlane in 1395 since after he captured in that year, and reduced to submission, the Iranian cities of Isfahan and Shiraz, famous for science, learning and art, he sent master craftsmen in porcelain making and wood working from those cities to Samarqand, Bukhara and Turkestan. There are two proofs of this. One proof is an Arabic inscription of an outer grave house at the northern side of the monument which states that: "The craftsman (architect) of this monument was Khudja Kasan Shirazi." The second is an Arabic inscription on two copper oil lamps, located about 1-1 1/2 meters above the tomb and ordered constructed at the order of Tamerlane to provide light for Qoja Akhmet's tomb grave house. Written on the oil lamps is that: "The creator of these lamps was Iz ad-Din bin Tadj ad-Din al-Isfahani, 799 A.H.". The letters A.H. 799 are equivalent to our year 1396, that is to say, this date is after the conquest of Iran by Tamer in 1395 and supports my view that the lights were constructed in Isfahan for the Qoja Akhmet mausoleum.

However, the famous chronicle of Sharaf ad-Din al-Izdi called "Zafar Name" (book of victory), which was written in 1429 concerning the life and campaigns of Tamerlane, connects the construction of the Qoja Akhmet Issawi mausoleum with the following historical circumstances: "In the autumn of A.H. 799 (1396), Tamerlane, with the intention of marrying Tukelikhanum, the daughter of Khyzyr Khodja khan, ruler of Mongholistan, set out to receive his future bride from her place of residence after completing the construction of the pleasure garden called Dilkusha (joy of the heart) in the vicinity of Samarqand.

They were unexpectedly overtaken by a snow storm and the ruler's brilliant escort pitched tent at the village of Shynaz in the vicinity of Akhangaran. Tamerlane himself, however, went to the tomb of Qoja Akhmet to worship and return. After

he had gone there and completed his business, he distributed gifts to the attendants and guardians of the gates of the saint's tomb. Later, after he had returned to his camp in Shynaz, he received news that the caravan of Tukeli khanyan was approaching him in that place." (M.E. Masson, "Mavzoley khodja akhmeda yasavi," Tashkent, 1930, p 5). The chronicler goes on to finish his account by saying that: "Tamerlane gave the order for the construction of a mausoleum above the tomb gates of Qoja Akhmet during that very trip. And the building was completed within a year after that." However, the historian M.E. Masson casts doubt on the statement of the author of the "Zafar Name" that "the mausoleum was finished in a year" and cites evidence against it. Masson surmises that when Tamerlane came to Iasy in 1397, the construction of the monument was already underway at some places and likewise that the building was not built within a period of two years, but completed over a period of many years.

Masson's views make sense since the date of 1396 on the above mentioned lamps supports his hypothesis. The reason is that it would make no sense to construct lamps for a monument not being constructed.

We may conclude that the construction of the building was begun by Tamerlane in 1395, and it seems that in 1397, when he went to Iasy via Shynaz, he returned to find out how the construction work was going.

Because of the sudden death of Tamerlane at Otrar, just as he was setting out to conquer China in 1405, a few weeks before the completion of this monument, considered one of the supreme artistic achievements of the Middle Ages, the work of decorating the right wing of the mausoleum was left uncompleted.

Starting from the end of the 19th century, leading orientalist scholars of Russia, V. Radlov, A. Divaev, S.E. Malov, A. Akhmerov, A. Semerov, S. Mallitskiy, A. Bekchurin and M.E. Masson, and the German scientist Genrikh Mozer, among foreign scholars, carried out research on the mausoleum. For example, the last mentioned scholar wrote very clearly, in a study published in Leipzig in 1889, on how this tall building appeared on the horizon at a distance of 40-50 versts.

Upon reaching the grave house we read an inscription in Arabic located on the left wall of the tomb, which is on a slope, at a height of 3-3 1/2 meters, where it can be made out at a distance, with the following wording: "La ilakha illa alla mukhammadan rasul allah," that is to say, "There is no creator other than Allah and Mukhammad is his (Allah's) representative." The letters of this inscription are about 50 centimeters in height. Below this, but also in Arabic, with fine letters of about 3 centimeters in diameter, we notice an inscription saying that: "The artisan Mukhammad Niyaz, son of the artisan Mukhammad Nazar Marghilani, wrote this, 1303." The upper, first inscription is from the 14th century, at earliest, and appears to have been written when the building was constructed. However, the Marghilani of the lower inscription refaced the inscription in A.H. 1303 or 1885, when the surfaces of the inscription were restored with paint. The right wall of the grave house gate is also decorated with four cornices. Within the cornices sura 112 of the "Koran" is written in Kufic calligraphy. The gate of the "grave house" draws the eye with its beautiful decoration and ornamentation. It is something produced by the hands of a master wood carver. The surface of the gate comprises several sections, for example, the uppermost section is decorated with circular patterns. Within them is written: "la subkhan, la burkhan, la khannan, la mannan, la diyan, la rakhaman," that is six of the 99 epithets of Allah.



This gate must have been carved in lafahan since we encounter the name of the previously mentioned craftsman Is ad-Din bin Tadj ad-Din Lafahani, "who made this gate," upon it. Likewise the date "A.H. 799" appears in connection with it. In addition the following words are written on the gate in Arabic: "(This gate) is a gift of Allah, the creator, and in accordance with Allah's edict the artisan has sought the most superior gate (power) of Allah."

During the time of Tamerlane the mausoleum of Qoja Akhmet lasauli was known as a holy place second only to Mecca. The reason was that pilgrims of central Asia and Kazakhstan, who traveled thousands of versts, expending their worldly goods, and suffering exhaustion and hunger to travel to Mecca, were full of resolution when they came to Turkistan, having made their final departure. Furthermore, Tamer's treasury paid the expenses of those resorting to the saint. Likewise, when he had completed this great building, Tamer assumed that he would gain great influence. For this reason, he had written in Arabic, in large letters, on the mangdayshas of the "grave house," that is 20-30 meters above the upper window jamb of the gate, at a place where the inscription is easily read from the ground, the following words: "The builder of this worthy grave house was the great ruler, the chief of all peoples, the friend to the merciful Allah, the amir (Nmir) Taymur (Tamer) guragan bin Taraghay (son of Taraghay) bin amir Barqal bin amir Aylanqar bin amir ad-Djalil bin amir qaradjar. May Allah grant him eternal rule and empire."

On metal plates glued to the window jambs of the gate of the grave house are found inscriptions written with yellow paint. However, the majority of them did not last long and are covered with rust. However, I think that a few may be read. For example: "The prophet, may he rest in eternal peace, said the following: 'Seeking (gaining) of wisdom is the honourable duty of every Moslem'." Another inscription may be translated as follows: "The prophet, may he rest in eternal peace, said the following: 'Those that hurry to pray, without missing the occasion, will not be overcome by death'." Likewise, another inscription reads in another place to the effect that: "The world passes by just like the hours, it must be utilized properly." And another inscription: "The prophet, may he achieve eternal peace, said the following: 'In this world (reputation) glory comes through wealth, but in that world through good deeds'." At the end of these lines the phrase "the representative of Allah (rasul Alla) has spoken correctly" is repeated.

The mausoleum has been built facing the east. This is an expression of the fact that, according to the custom of eastern peoples, mosques and religious buildings are built only facing Mecca. On one of the two main arches on the east side of the mausoleum there are inscriptions. It is written thus on it: "The gate of the great man is a mine of happiness. The love (or mercy) and goodness of the great man is the key to happiness. The strength of youth is accounted the wind of wealth."

Tombstones placed on the graves of distinguished persons are preserved at the mausoleum for the period of the 14th-20th centuries. Most of the inscriptions on them are in Ar. After Abul-khayr (Abilqayyr), khan of the Dest al-Kifjaq, died, a marble monument was erected on his tomb. Local people have called this tombstone, which is found in the mausoleum, "mirror stone." In fact the stone and the inscriptions on it are very well preserved in spite of the passage of 600 years. The stone has such a good surface that any one looking at it will see his

face reflected back. It is stated on the stone in Arabic that: "The owner of this powerful, undefiled grave is his highness, the famous khan, the glorious ruler (king), the (earthly) representative of Allah, the most liberal of all the liberal of the earth, the chief of distant and remote (from the frontiers) countries, the sultan of sultans, the pillar of the two western emperors, the patron of lords and judges, the emperor of emperors of the whole universe, the suitable heir for the throne of the sultan, the very emperor who sits next to Allah, the one who has been strengthened in the ranks of the emperors and who is without spite, the one whose crimes have been pardoned by Allah's mercy, Abu u-Khayr khan ibn khan, Abu u-Khayr khan, the one who, because of his honorable liberality and natural refinement, is a (real) Moslem. His grave is one of the spiritually fortunate."

The English Oriental K.A. Bosworth has said that: "Abu l-Khayr was ruler of Khwarezm and lived there." The Soviet orientalist scholar and historian V. V. Bartol'd, on the other hand, has written that: "Abu l-Khayr was proclaimed khan in the monkey month of A.H. 833 (1429-30). Although he conquered the region of Khwarezm and the city of Urgenji in 1430-1, he did not live there but transferred [the population] of the city and forced it to move to the right bank of the Syr-darya." Thus Abu l-Khayr constructed his empire in the area of Turkestan. It seems that he died in 1468.

On another tombstone, that compares favorably in decoration and form with that raised for sultan Abul l-Khayr, we read the following words: "The owner of this powerful grave is Rabia Sultan begin, whose deeds have been put to rights by the mercy (of Allah). She was the daughter of the honored and famous ruler, the sultan of sultans, Ulugh bek guargan, the son of Shah Rukh Myrzan, the son of his highness the al-Khaqan, the amir Taymur guragan. May Allah spill light upon her tomb. She died in A.H. 870 (1464)." Rabia Sultan begin was the daughter of the famous astronomer Olyqbek.

We have mentioned above that Olyqbek was a grandson of Tamerlane, and the son of Shah Rukh. The famous ruler gave the name Mukhammad to his popular grandson and added on the name of his father, Targhay. Courtiers, however, noting Olyqbek's ability and wisdom, and having great hopes in him for the future also, called him Oly bek (great prince) or Olyqbek from his youth. His father did not turn over some of his people to him but believed that Olyqbek would be his future successor. But Olyqbek did not become a general like Tamer, but a famous scientist. Abu l-Khayr married Rabia, the favorite daughter of Olyqbek. According to the historical sources Rabia went into mourning for her 16 year old husband and left the world after the death of Abu l-Khayr. After she died in 1465 her children had a domed grave house constructed for Rabia, about 30-40 meters southwest of the Qoja Akhmet mausoleum. After Turkestan was taken by Czarist Russian troops in 1864, the mausoleum of Rabia was pulled down in August of 1895 for the reason that "it was old and could collapse some day." However, local people took her tombstone to the Qoja Akhmet Isauif mausoleum.

Suyinish Qoja khan was the son of Abu l-Khayr and Rabia. Suyinish had two sons, Keldi Mukhammad Sultan, and Mubrak Shah Sultan, and a daughter, Mastura khanyim. In connection with these persons there are inscriptions on another three tomb stones located at the mausoleum of Qoja Akhmet Isauif. We read the following inscription on one of them: "This tomb belongs to the son of Keldi Mukhammad

Sultan, who has received forgiveness and received favor in abundance (from Allah). He (Keldi Mukhammad Sultan) was the son of Suyinish Khudja khan, the son of the good emperor, his highness Abu l-Khayr." On another stone it is written that: "The grace (of Allah) has pardoned the sins (of the owner) of this tomb, it belongs to Mubarak Shah Sultan, a youth whose works flourished. He was the child of Keldi Mukhammad, the son of Suyinish Khudja khan, the child of Abu l-Khayr, and died in A.H. 925 (1519)." Mubarak, the younger son of Keldi Mukhammad, seems to have died in his youth judging by the inscriptions. Moreover, his tombstone is smaller than the others. However, we read on a third stone an inscription saying: "The owner of this tomb, al-Mastura khanyim, was the daughter of Keldi Mukhammad Sultan. He was the son of Suyinish Khudja khan, the son of the powerful al-Khaqan Abu l-Khayr. (Mastura khanyim) died in A.H. 915.

Also in the "Kazan palace" of the mausoleum is another tombstone of marble which, in some of its form, ornamentation and size, is little inferior to the tombstone of Rabia Sultan begim, wife of Abu l-Khayr. We read the following inscription on it: "The grace (of Allah) has pardoned the sins (of the owner) of this tomb, the daughter of Janibek, son of Amir Birke Baraq khan, whose life flourished. She died in the month of sharafatty radjab of 925." The year of 925 A.H. given in the inscription is equivalent to our year 1518. In that year Janibek khan, with the goal of bringing the Chu basin under his control, decided to bury his daughter, Aman Bike, in the Qoja Akhmet mausoleum in Turkestan. The marble tombstone placed on the grave of Aman Bike is well preserved, although slightly damaged, in spite of the passage of about 500 years.

Among the marble tombstones of the 16th century, one or two stones merit special attention. On one we discover the inscription: "Djalal ad-Din bin Amir Khusayn Kungrati. 942 (1530)." On the other we read an inscription saying: "Shudja ad-Din Khilal Amir ibn Amir Djalal ad-Din ibn Khusayn Kungrati. Died in 942 (1528)." These two seem to have been the grandson and great grandson of a person named Amir Khusayn Kungrati, who lived in the 15th century.

Other than the marble tombstone on the tomb of "goose voiced" Qazybek in the "White Palace," there are one or two other stones in the Qoja Akhmet Iasauli mausoleum meriting attention. These are the stones raised at the end of the 16th century for a person called Baqi Sultan, the son of a certain Mulla Mir Kilan (or Kalan) (no date), and the stone raised for a woman who died in 1007 A.H. (1597) named Dana Bibi.

Last July Ozbekali Janibekov showed me an edict written in Persian that was given by Tamerlane to the Qoja Akhmet Iasauli mausoleum. In it we read that Tamerlane appointed a man named Mir Ali Khudja Sheykh, a descendant of Qoja Akhmet, as master of the mausoleum with hereditary rights, but that prayer on behalf of the ruler and the paper work of the mausoleum was entrusted to the khazret, Darvish Ali, and to his descendents. There is a reason that we have mentioned this. Reading one of the inscriptions on tombstones located beside the gate on the east side of the mausoleum as follows: "Khudja Darvish Mukhammad, son of Khudja Khadji Mukhammad. Died in 921 (1525)," it occurs to me that this person is one of the descendents of the khazret, Darvish Ali.

In the last century the Qoja Akhmet Iasauli mausoleum has not been just a religious cathedral but also, at the same time, has fulfilled the function of a residence

for the Khazakh khans. For this reason the bodies of many famous persons, who have taken their origins from the tribes and 300 or so Khazakh clans that even now live in the vicinity of the mausoleum, had to be buried there. Most of the tombstones placed on their tombs were brought from Samarqand. These tombstones are very different and smaller than the above mentioned marble stones of the 16th century. Length generally does not exceed 50-60 centimeters, and weight 100-150 kilograms. Prevalent among the traditions of eastern peoples is the belief that if a deceased person is buried next to a saint he will approach the place of Allah in that other world. So, since Qoja Akhmet was thought to have been powerful, even as late as the beginning of this century, innumerable persons sought to be buried at a place close to the saint. However, among them only the rich were able to achieve their goal. For this reason, as M. Masson has also pointed out, many bodies were secretly buried in lamp niches of the mausoleum, and all traces of them have been lost.

These are facts on the Qoja Akhmet Isau'i mausoleum tombstones and the inscriptions on them, which date, in the case of the earlier to the 15th century and 16th century, and in the case of the latter, to the 19th and 20th centuries. However, the secrets of these inscriptions, and the historical role played by persons buried in the mausoleum only came to light from careful investigation. Moreover, there is no doubt that these ancient inscriptions are valuable sources for our history.

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## REGIONAL

### NATIONAL LITERATURE SLIGHTED IN NEW UKRAINIAN SCHOOL PROGRAM

Kiev LITERATURNIA UKRAYINA in Ukrainian 17 Oct 80 p 2

[Article by Mykola Kravchuk: "Let's think some more about the Program"]

[Text] It always seems rather useless to me to try to convince our educational community that literature has a special influence on the formation of the spiritual world and morals of the new Soviet individual and consequently literature as a school instructional subject is of great importance. Yet, a review of the projected program for Ukrainian literature in grades 8 - 10 makes one think that this truth must be proved again.

The first thing noticed is the unwarranted decrease in instructional hours in 8th and 9th grades. For years teachers have been searching for ways to fit in all Ukrainian literature of the pre-revolutionary period into the two years of the systematic course, many times raising the issue before the Ministry of Education and scholarly research institutes, and amidst considerable changes. They certainly got them. The authors of the new program found the solution -- they shortened it: part of the material was shifted to lower grades, and part of it was completely eliminated. A question comes up: How can this be a systematic course in literature on a historical basis when notable names and events are deleted from it? Also, can students of varied ages interpret literary material in the same way?

Let me cite a few examples.

Not many written samples of ancient literature have come down to our ages, but three hours is hardly enough to build a strong historical-literary "bridge" between "Slovo o Polku Ihorevici" [A Tale of Ihor's Regiment] up to Kotlyarevs'kyy.

Another example. Up to now eighth-graders studied oral folklore in four hours. Now this chapter seems to be shifted to lower grades. I write "seems" because fifth-graders and sixth-graders will study only certain historical songs and ballads and will know nothing at all about other (no less important) forms of song, and their creators (Marusya Churay's value alone cannot be underestimated), and about those social conditions in which this folklore was actively created. It should be noted that neither fifth-graders nor sixth-graders can rely on a historical base in the study of ballads and historical songs since they had not yet studied appropriate historical material (it is even more strange that in teacher program directions for related subjects historical material



recommended for the fourth grade includes the struggle of our Fatherland nations with the invading hordes, and the life and everyday customs of eastern Slavs).

One more example. Up to now the systematic 19th century literature course was never considered without the great master of the literary word, the creator of the social novel, I. S. Nechuy-Levyts'kyy. It appears that we can get along without him now, the study of his creative process, especially the novel "Kaydashova Sin'ya" [Kaydash Family] has been deleted from the ninth grade program. Apparently the program authors feel that the abbreviated study of the novel "Mykola Dzherya" in the sixth grade is sufficient. But everyone knows about the subject matter-ideology diversity in the works of this noted writer-realist (let's recall his words about the "unmined wealth" of Ukrainian life which he successfully "mined"). And later, if we are concerned with educating in communist morality and spirituality through literature, it would be difficult to find better material than "Kaydashova Sin'ya". The novel clearly illustrates the important idea that as long as there exist "one's own" and "another's", there will be no end to disagreements among people: small ownership interests destroy everything human in an individual. An experienced teacher, exploring Nechuy-Levyts'kyy's works, immediately places the novel among the historical-literary series close to each other in ideological essence: "Kaydashova Sin'ya", Lesya Ukrayinka's "Lisova Pisen'ka" [Forest Song], "Zemlya" [The Earth] by Olha Kobyl'yans'ka, uniting them with a "footbridge", a talk "with sequels" about the superiority of the spiritual in man over the material. Then (in the tenth grade) M. Ryl's'kyy's words: "In human happiness there are two even wings: roses and grapes, the beautiful and the useful," provide a meaningful summary and a logical ending to this discussion.

If Nechuy-Levyts'kyy's works were deleted because in an overall ninth grade hour reduction there is no time for them, then it is rather strange that under the same economical conditions eight hours are allotted to the study of the life and literary activity of I. Karpenko-Karyy and one of his plays "Krazyayin" [Master] (up to now five hours seemed sufficient). A saving could have been made also on the summarizing review at the end of the year to which (as if there were no room for leftovers) three hours were allocated generously, and especially on discussions of outside reading.

Marko Cheremshyna and Les' Martovych met with a fate similar to Nechuy-Levyts'kyy: even previously they were allotted very little time -- two hours each and then one hour each for a review of their works.

Examining the new program and reflecting upon a more attentive treatment of all prominent writers, one wonders why two or three hours are not set aside in the eighth grade to study the works of a younger contemporary of the great Bard, [Taras Shevchenko] a unique satirist and humorist, S. Rudans'kyy, who is even now justly popular in the Ukraine. (In the old fourth grade textbooks one story by the writer was included; now even that is missing.)

Not one word is mentioned anywhere (even in reviews) about the works of A. Svydnyts'kyy, I. Manzhuza, V. Samiylenko, O. Makovey, H. Khotkevych, H. Kosynka, M. Irchan and many others.

Often a one-sided and simplified treatment of some authors was discussed among the teachers. The new program, unfortunately, does nothing to liquidate this shortcoming and sometimes even contributes more to it. Thus, for example, M. Kotsyubyns'kyi is primarily a novelist. In this genre he achieved a laconic plot illustration, deep psychologic content, lively dialogue, in effect, complete mastery. In the old program the novel "Koni ne Vynni" [The Horses are Not to Blame] was studied as an example of the writer's novels in which the main character, the ill-famed landowner Malyna, is represented as a generalized type of Ukrainian liberal against whom the author-democrat fought bravely. Now for some incomprehensible reason this novel has been removed from the program. The novel "Intermezzo" (in addition to "Fata Morhana") remained in the program. This great artistic, lyrical confession by Kotsyubyns'kyi occupies a special place among his works and, of course, deserves to be studied, but it is not typical of the author's other novels and cannot represent them. The program does not provide for even a superficial study of Kotsyubyns'kyi's artistic masterpiece, the novel "Tini Zabutykh Predkiv" [Shadows of Forgotten Ancestors].

I also think that for a more thorough understanding of the artistic palette of A. Holovko it would be useful to utilize at least selectively his first novels "Zeleni Sertsem" [Green at Heart], and "Pasyanky Stepu" [Step-Children of the Steppe]. Instead, the program directs us to a repeated study of the story "Pylypko" which fifth graders read for five hours. It would not be superfluous either to "measure off" an hour or two more for the study of the literary heritage of one of the first Ukrainian Soviet prose writers, a teacher of many contemporary (and well-known) writers.

Program authors skimped also on M. Bazhan (three hours), at the same time allotting generously (or rather squandering) four hours for review at the end of the year when prior to this the teacher reads to the students six (!) summarizing (and therefore reviewing) lessons about the development paths of Ukrainian literature. We know, of course, that before reviewing and summarizing one must first study.

In passing, a few words should be said about the program anticipated survey lessons on various historical periods. It would be nice if the program directed first of all textbook authors and then teachers also to a more thorough analysis (instead of frequent general phrases) of the literary process. For example, studying the introductory chapter on the making of Soviet literature, tenth grade students using this textbook understand this process poorly. If textbook material would show the complexity of the struggle for new Soviet literature as it was written by Petro Panch in his memoir "V Kabineti Redaktora" [In the Editor's Office] (the book "Na Kalynovim Mosti" [On the Cranberry Tree Bridge]), then the students would be filled with the spirit of the times and with a deeper understanding of literary phenomena born in those times. It would be useful, in my opinion, to provide in the ninth grade program a survey lesson on the development of Ukrainian literature in Western Ukraine under the Austro-Hungarian monarchy, since literary processes there had their specific characteristics.

I will comment separately on discussions of outside-class reading. It is quite right that we have them, that eighth and ninth grade students learn about present-day literature, and tenth grade students expand their literary erudition familiarizing themselves with works by authors from Soviet republics and foreign countries.

However, the discussions have been poorly planned. For example, why interrupt the extensive monographic talk about T. Shevchenko's works four times, destroying thus the wholeness of subject matter perception which is so justly defended by methodologists and psychologists alike (indeed, the right does not know what the left does). It is probably useful to allow two hours for lessons-discussions, a large work cannot be discussed thoroughly in forty-five minutes.

Student outside-class (that is independent) reading works have not been very well selected in my opinion: lists of recommended literature for eighth and ninth grades for some reason do not contain works by O. Dovzhenko, Ostap Vyshnya, Petro Panch, Yu. Smolych, M. Bazhan, Iryna Vil'de, I. Senchenko, O. Syzonenko, V. Minyuylo, R. Ivanychuk, and also V. Symonenko, Hryhor Tyutyunnyk, Ye. Hutsalo and other representatives of the younger generation. The list of recommendations from literatures of union republics and foreign literature for tenth grade is too short.

One more thing. It is unfortunate that both the program course and outside-class reading provide hardly any means for the student to acquaint himself with the publicistic (with the exception of one or two pamphlets by Ya. Galan), memoir (Yu. Smolych has been removed from the program), and essay-documentary genres in literature, and therefore do not point the growing youth towards this serious, thoughtful and perceptive form of reading. And yet, we have beautiful examples of this literature. They include: Yu. Smolych (the series "Rozpovidi pro Nespokiy" [Tales of Unrest]), Petro Panch ("Na Kalynovim Mosti"), V. Mynko "Chervonny Parnas" [Red Parnassus], M. Bazhan (memoirs), T. Masenko ("Roman Pamyati" [Novel of Memory]), V. Korotych (publicistic books) and many others.

Concluding these comments on the new program, it is to be hoped that the project will still find a serious and high-principled discussion not only on the pages of writers' or teachers' press, but also at the Union of Writers plenum, and at meetings of scholarly soviets and collegiums. And, of course, it will be remembered everywhere that literature in the school is a very special and valuable subject in our most important concern -- the formation of communist morals and spirituality of the rising generation.

## REGIONAL

USE OF POLISH LANGUAGE DECLINES IN UKRAINE, LITHUANIA

Warsaw NASHE SLOVO in Ukrainian 19 Oct 80 p 2

[ENCLOSURE: "Ukrainian Reprints from a Polish Press: 'Not Only Language'"]

[Text] The writer Yan Koprovs'kyi was deeply moved by a meeting with Polish language teachers from the Ukraine, Czechoslovakia, Lithuania and GDR. They came to Poland for the already traditional course, organized especially for them. The writer is delighted first of all by the attitude of these people to the Polish language, an attitude which he calls heroic and festive. Everyday they are surrounded by the 'language of the country' where they live; the Polish language is something exceptional for them, something which requires continuous effort, and must be taken care of so as not to be lost. Therefore, Ya. Koprovs'kyi considers the special visiting program arranged for them this year very desirable. In addition to language improvement, it included also meetings with culture creators, lectures on politics, economics, art and the country's literature, visits to the theatre, movies, concerts and trips to Lublin, Zamosc, Pulaw, Sandomierz, Jaroslaw and Przemysl. "Contacts with the native landscape," states the writer, "are just as important, and may be even more, than talks and lectures even when they are of the highest caliber. The eyes must be saturated with views of cities and villages, woods and lakes, mountains and rivers to be able to return later to what was seen and remembered." It seems quite certain that Ukrainian language teachers who travel to the Ukraine every year would definitely sign these statements with both hands. Ya. Koprovs'kyi's words were printed in the ninth issue of the Kielce magazine "PRZEMIANY."

9443

CSO: 1811



## REGIONAL

### UKRAINIAN MINISTER: PROBLEMS WITH RURAL HEALTH-CARE POLICY

Moscow PRAVDA in Russian 19 Oct 80 p 3

[Article by Ukrainian SSR Minister of Public Health A. Romanenko: "In the Countryside--Just Like in the City"]

(Text) We can still sometimes hear people say that the rural way of life and the dispersal of villages prevent organization of medical care for their inhabitants as dependably as in the city. Wrong! We can be easily persuaded of this by visiting, as an example, Snyatynskiy Rayon, Ivano-Frankovskaya Oblast.

There is an organized system of medical care for the public here. The center of this system is represented by a new 510-bed rayon hospital outfitted with modern equipment. The two former section hospitals in the villages have been transformed into its departments--neurological and therapeutic. Six interconnected outpatient clinics are operating in the major population centers. In the other villages, patients are cared for at more than 40 paramedic-obstetric centers, where on certain days physicians employed by the outpatient clinics or polyclinics hold office hours. Specialists of the rayon hospital and its departments also hold scheduled office hours for visitors to the outpatient clinics. And whenever a person needs emergency care from a physician, the latter makes a house call. The public is serviced by 124 physicians and 460 secondary specialists. In addition to providing treatment, they conduct preventive programs.

There are many rayons such as Snyatynskiy in the Ukraine, especially in Dnepropetrovskaya, L'vovskaya, and Kiev oblasti. Implementing the decisions of the 25th CPSU Congress, the party committees and the executive committees of the local soviets are showing great concern for development of public health. In the last 4 years more than 265 million rubles have been spent on construction of medical institutions in the countryside and on reinforcing their material base. Hundreds of modern hospitals, outpatient clinics, and polyclinics have been placed into operation. Today, 26 oblast and 2,226 rayon and section hospitals, 845 outpatient clinics, and about 17,000 paramedic-obstetric centers provide medical care to the rural public.

The network of these institutions continues to develop rapidly. However, the quality of their work satisfies today's requirements far from everywhere. There is still much to do to at least make the level of medical care for the rural public not inferior to urban care. Moreover there are a number of problems that could only be solved with the participation of union organs.



What the rural hospital was to be was debated in its time. There were the proponents of small section hospitals, such as those that had been built formerly. They were more convenient for the villagers, they said, since they were close to where they live. But it seems to me that there is more promise in another system, where a major rayon hospital serves as the main center of inpatient care for the public.

Diagnosis and treatment have grown more complicated, and section hospitals employing two or three physicians often find these functions beyond their means. The conditions are different in rayon hospitals. In them, patients are usually seen by physicians representing 15-20 specialties. People requiring inpatient treatment receive all of the basic forms of qualified medical care. Moreover it is easier to supply medical equipment and transportation to hospital complexes. Today, almost two-thirds of the rural rayons now have good central hospitals--with 300 beds and more. In the next few years the same sort of hospitals will be opening in the rest of the rayons.

The republic's Ministry of Public Health is trying to recruit personnel for every hospital, and to help young collectives rise on their own feet sooner and acquire experience. Seminars and courses are being offered at the best rayon hospitals--in Kalinovka, Shpola, Zolotchev, and Znamenka. Medical specialists are also getting practical training in oblast hospitals and institute clinics.

But what is the situation with the small section hospitals? There are more than a thousand and a half of them in the republic. Many of them, especially in places remote from the rayon centers, are operating in their former way, even though they have been placed within the composition of rayon hospitals. Some, to include those in Snyatynskiy Rayon once again, have been transformed into specialized departments. Some such hospitals in Krymskaya, Dnepropetrovskaya, L'vovskaya, and other oblasts are being used for rehabilitation--restoration of the health of people following serious illness. This is important work. Consider that for every 100 residents that had suffered myocardial infarction, there were four times fewer disabled individuals than 8-10 years ago. It stands to reason that treatment methods have improved. However, the fact that patients now have the possibility for finishing off their treatment in rehabilitation departments has played a major role as well. But here is the problem: Most departments opened in the former section hospitals have still not become official, and they are operating on an experimental basis. The final say here belongs to the USSR Ministry of Public Health.

Today, the level of medical care rendered to rural residents in the inpatient hospital is often comparable to that attained in the cities. But it is significantly lower in the outpatient clinics and polyclinics. Almost half of all visits by villagers are being handled for the moment not by a physician but by a paramedic.

In order to improve this situation, we need to open up physician-serviced outpatient clinics--similar to urban polyclinics--in the countryside. Our ministry has written up a long-range plan for their creation in every oblast and rayon. It has now been under implementation for several years already. Usually such an outpatient clinic is intended to service about 5,000 inhabitants of two or three settlements. It must possess a clinical laboratory, diagnostic and physiotherapeutic offices, a pharmacy, and ambulance service. It employs physicians of the principal profiles--a therapist, a pediatrician, and a stomatologist. We are trying to make the outpatient clinic a structural component of the rayon hospital. When we achieve this, physicians will

enjoy better possibilities for upgrading their qualifications and exchanging their experience. They are able to work in the hospital for a month or a month and a half each year, during which time they can apply modern methods of research, diagnosis, and treatment more extensively. In turn, hospital specialists regularly travel to the outpatient clinics, hold office hours there, and help the local medical personnel.

Kolkhozes and sovkhazes are actively doing their part to erect outpatient clinics and equip them. In L'vovskaya Oblast for example, recently more than 40 well-outfitted outpatient clinics have been erected with kolkhoz assets. But unfortunately employees of some public health organs are not making full use of the available possibilities. Progress is slow in the creation of outpatient clinics in Sumskaya, Khmel'nitskaya, and Zaporozhskaya oblasts.

It would be nice if housing were available for medical personnel next door to the outpatient clinic. After all, people needing help in the countryside call physicians and paramedics day and night and it is very important for them to live near the medical center. But this is not always taken into account. The standard plans for outpatient clinics and paramedic-obstetric centers do not meet the demands of medical personnel and patients in this and in some other respects.

The shortage of specialized transportation is a great interference to improving therapeutic care in the countryside. Let us examine the outpatient clinics once again. They need good cross-country vehicles that could convey seriously ill patients and provide first aid to them while en route. However, in the best case all we can come up with is a conventional Moskvich. All such a vehicle is good for is for a section physician to visit his patients, and only in good weather for that matter. Rural hospitals are still poorly supplied with ambulances. There are none at all at the paramedic-obstetric centers.

The countryside also needs mobile outpatient clinics, and X-ray and stomatological offices set up in buses. Such clinics on wheels have already been developed, but few are being produced yet.

In a word, the transportation problem is very timely. I would hope that the planning organs, medical industry, and the motor vehicle builders will be able to solve it in the next few years.

Each year the ministry sends about 10,000 physicians and secondary medical workers into the countryside. But personnel turnover is high in rural hospitals, outpatient clinics, and medical centers, especially among secondary specialists. After working 3 or 4 years, they often leave for the city. The main reasons for this are lack of housing and other problems with personal services. Meanwhile in L'vovskaya, Kiev, Chernovitskaya, and other oblasts where the executive committees of the local soviets show true concern for the personal needs of the medical personnel, there are no serious personnel difficulties. We must try to see that every physician, paramedic, and nurse is adequately supplied with housing and heating fuel, and that they could easily requisition food for in-house needs. At the moment this is far from the case everywhere.

Medical care is rendered in the republic by more than just the institutions situated in the rayon. Multiprofile oblast hospitals perform extensive analyses

and provide specialized therapy to patients. Rural public health still needs the help of urban medical personnel. As an example, the chief city specialists in hematology, endocrinology, and ophthalmology could take the closest rural rayons under their wing and monitor the preventive and therapeutic efforts in their profile. It stands to reason that there are certain complexities associated with this, but experience shows that such unification of forces is possible, and that it produces a good impact.

It is very important to notice and support every useful initiative and to disseminate the best experience in time. The governing board of the republic ministry feels this to be its priority task. Thus we have invited public health organ executives and specialists from all of the Ukraine to Dnepropetrovskaya Oblast. They found much that they could learn from.

Honorable is the labor of those who are called upon to preserve and strengthen the health of the rural inhabitants. We are trying to see that each of them becomes infused with a sense of responsibility, that they would enjoy all of the conditions for fruitful work in the protection of the life and health of the people.

11004

CSO: 1800

## REGIONAL

### AZERBAIJAN UNEMPLOYMENT PROBLEMS DISCUSSED

Baku AZƏRBAYCAN SSR ELMLƏR AKADEMİYASININ XƏBƏRLƏRİ: YER ELMLƏRİ SERİYASI in Azeri  
No 3, Mar 79, pp 24-31

[Article by E.G. Mehraliyev: "On the Regional Utilization of Labor Resources"]

[Summary] The development of socialist production is closely linked to population growth, which creates two problems: first, the need to create new jobs; and second, the need to increase production of consumer goods in order to satisfy the demands of the growing population. Sex and age play a role in where those able to work are located within the working force in the social sector and what branches of the economy they are employed in. In Azerbaijan the working force has grown over the last 2 years by 160,000-170,000, but some 17 to 20 thousand of these are not employed in socially productive work. The decree of the CPAz Central Committee and the Government "On additional measures in the sector of improving the utilization of labor resources in the economy of the Azerbaijan SSR" of March 1977 had in mind the creation of more than 90,000 new workplaces in the next few years.

Data shows that the majority of those capable of working but not working are housewives. In the commercial and food sector in Azerbaijan 50 percent of the workers are women; in the Soviet Union as a whole it is more than 85 percent. The total of unemployed in Gazakh, Tovuz, Shamkhor, Gədəbəy and Kəlbəcər rayons is 1.5 to 2 times higher than in the rest of the Republic.

Research has established that 5,000 more women could be employed in the commerce and food sectors in these rayons; there is a possibility of building up tourist and recreation facilities which would create more new workplaces.

Preparing new cadres is done in two ways: first, training leadership cadres for all levels of production in the Higher and Middle Schools [more than half of those trained are sent to village rayons in the republic but, as noted by C. Aliyev, first secretary of the CPAz Central Committee, in his speech to the 30th Azerbaijan Komsomol Conference, one out of four of these specialists do not go to the regions assigned]; and, secondly, the training of workers. Recently some 50 to 55 thousand people have been accepted into the trade school system of which 42 to 45 thousand have graduated. Of those accepted into the day school division one out of four does not finish. Serious thought must be given to improving the educational processes in the village trade schools and preparing cadres for work in goods and services.

More than 75 percent of those accepted in the trade schools are males, the majority of whom are located in Baku and Sumghayyt. This is the result of a serious age and sex shift in the population; there are many females in the villages, but there is a preponderance of males in Baku and Sumghayyt, as well as in other new cities. Balancing the age and sex composition in the rayons is extremely important in normalizing social processes. A solution to this would be the creation of a recreation industry (tourism, alpinism, rehabilitation, walking) and preparing the appropriate cadres by expanding the trade schools in this sector.

Most of the necessary cadres being prepared for the recreation industry would be women who would be employed in mountain and river areas. This would cause less migration of the work force and permit better exploitation of natural resources such as mineral waters, the lakes, the mountains, etc., which have not yet fulfilled their possibilities. In areas where service industries such as this are traditionally done in the home, it should be shifted to the social service sector because this is of higher quality and cheaper. This would also aid the improvement of transportation facilities.

Kombinate should be set up in the rayons as republican enterprises in separate zones.

All of this, as well as increasing the mechanization of animal husbandry, should be useful for the socio-demographic development of the mountainous regions.

9576

CSO: 1810



## REGIONAL

### MUSEUM IDEOLOGICAL WORK IN AZERBAIJAN TO BE INCREASED

Baku ADABIYYAT VA INJASANAT in Azeri 9 Jul 80 p 1.

[Editorial: "An important ideological center: our museums"]

[Text] In talking about places worth seeing we think first of all of museums. The entire known historical, material and spiritual life of the people find their visible expression in the various exhibitions. People have an inner need to go to museums.

Museum work has been developed and is being perfected from year to year in our entire country. In the last 10 years the number of our state museums has risen from 37 to 52, and the number of visitors at these museums has increased 2.2 times. A wide network of memorial and regional studies museums, and museums for scientific, cultural and other fields has been created. The opening of the Museum of the Friendship of Peoples was a major event in the ideational-political life of the republic.

The work of the museums is involved with the communist education of the workers, and they have expanded their role in the communication of the glorious revolutionary, internationalist struggle and labor traditions of the party and the people.

There are close to half a million exhibits on the history of the country and the republic, on the revolutionary movement, and the struggle of the Soviet people for socialism and communism. Materials on the 23rd, 24th and 25th Party Congresses and on the plenums of the Central Committee CPSU, works and speeches of Comrade L.I. Brezhnev, and documents demonstrating the heroic work done by workers of the Republic in the 9th and 10th 5-year plans under the leadership of the Central Committee CPAs hold a prominent place. Those coming to the museums meet party and revolution veterans, war and labor heroes, and at the same time become familiar with the exhibits.

The Baku branch of the V.I. Lenin Central Museum, the Museum of the History of Azerbaijan, the Museum of the 18th Army's Fame in Battle, the Nizami Literature Museum, the house-museums of N. Narimanov, S. Shaumyan, U. Hajybayov, S. Vurghun and other museums do great ideational-political work.

It was noted in the July 1979 plenum of the CPAs Central Committee that raykoms and rayon ispolkoms must assure the establishment of a socio-cultural and regional history museum in every rayon in the course of the next two years. In a short time significant progress has been made in this sector: regional history museums have been founded in Lachyn, Gubadly, Astara, Aghjabadi, Gutgashen, Gusar, Neftchala,

Salyan, Sabirabad and Shaumyan (village) rayons and in a number of other rayons. Interest has grown in villages and schools in organizing museums.

The growth of the museum network is a situation worthy of appreciation. However it is necessary that every museum be turned into a true center for ideological work and that they actively participate in communicating the ideals of the Party, in developing the peoples' Weltanschauung, and in political and spiritual enlightenment. This is needed especially at a time when our party is preparing for the 26th Congress.

As for the profitability of the work of the museums, this depends on the care and attention given them by the Party organizations. The work of the Lankaran, Shaki, Zagatala, Korovabad, Mingachevir and Sumgayyt party organizations can be noted positively in this regard. They have developed and brought into being a long-term plan for expanding the network of cultural-educational institutions. In line with this, museums worthy of attention have been set up in cities and rayons.

At the same time the activity of many of the museums is not at the level of the demands of the decree of the CPSU Central Committee "On the further improvement of ideological and political education work". Their content is lower than the present spiritual demands of the population. In exhibits in a number of museums the history of Soviet society, the successes developed by socialism and the magnificent achievements of the 9th and 10th 5-year plans of the Azerbaijan SSR have not found their proper reflection. From this point of view the work of agricultural, peoples' education and fine arts museums, and those museums covering a number of other sectors is unsatisfactory. Exhibits at regional history museums are monotonous, boring and unsystematically organized. The Soviet period is especially weakly illuminated and little use is made of the technical resources of the media. This applies mostly to museums in Shamakhy, Masally, Shamkhor, Guba and Aghdam rayons. Sometimes significant resources are devoted to exhibits unimportant and inappropriate for the museums. There are serious flaws in the registration and preservation of museum artifacts.

There are many shortcomings in selecting and placing museum personnel. The number of museum workers with higher education and a scientific title is small. In some rayons museums are placed in inappropriate buildings and the ispolkoms of the soviets are unconcerned with their repairs. Repair work begun by the Ministry of Culture of the Azerbaijan SSR in the art products workshop of the Zagatala Museum in 1975 is still not completed. Sufficient scientific-methodological help is not given to local museums. Their work is poorly publicized in newspapers, magazines, radio and television. One can also say that literature in the Azeri language on the problems of museums is nonexistent. Systematic help from republic museums for city and rayon museums has not been organized.

A number of city and rayon party, soviet, economic, labor union and Komsomol organizations have not been closely occupied with the work of museums, and they use their capabilities for educating the workers in their ideas poorly.

The Central Committee of the Azerbaijan Communist Party has set out a number of concrete proposals for the expansion of the role of museums in the communist education of the workers. A republic inter-administration council for the work of museums under the Ministry of Culture has been set up. Its primary duty consists of connecting the work of museums in supervision and administration, and actively solving the questions on the development of museum studies in the republic. It is especially

necessary to improve the work of the art objects workshop which is financially accountable to the Ministry of Culture because repair and esthetic installations are dependent on this workshop. Now an administration of museums, an office of scientific methodology and a center for the restoration of museum artifacts has been created. The activation of measures like the preparation of standard and non-standard equipment, the supply of technical means and materials, preparation of specialized cadres for museum work and the organization of museums in schools now being built has to help in raising the work of the museums in the republic to the level of standards for the new demands.

It is assumed that it is the obligation of the party organizations to see that every museum is turned into a basic center for ideological work. We must try to make every museum beautiful both in form and content, to turn them into basic historical-cultural shrines among the people so that the spirit of communism is felt in every example, artifact and document displayed, and that the power of the glorious traditions of the people and the spiritual energy of new generations of Soviet peoples is visible.

9676

CSO: 1810

## REGIONAL

### AZERI CULTURAL MAGAZINE RESPONDS TO CRITICISM

Bə : ADABIYYAT VA INJASANAT in Azeri 27 Jun 80 p 2

[Unsigned article: "With great concern and exactingness"]

[Text] As is known from the press the most recent plenum of the CPSU heard the report of Comrade L.I. Brezhnev, General Secretary of the Central Committee CPSU, and accepted the decision to call the 26th Party Congress on the 23rd of February of the coming year. Comrade L.I. Brezhnev, in his report, showed that preparation for the new Congress is a powerful way to raise the political and work activity of both communists and non-party members. In order to assure a satisfactory fulfillment of the plan for the final year of the 10th 5-year plan, to finish planned projects on time and to stabilize the working of the economy in the first year of the 11th 5-year plan one must employ maximum strength--and it is necessary to pay attention to this. Here, certainly, socialist competition should play an important role in honor of the congress.

Thus, very important duties stand before our press, considered to be the most effective weapon of our party, and before those in the media--in general, the creative intelligentsia. Our heroic working people who are at the forefront of the 10th 5-year plan with their great labor achievements, their incomparable working skills, their meaningful life, their hopes and aspirations are subjects discussed by our writers with deep love.

A special need is felt for stimulating journalistic articles written with an intimate knowledge of work and men and in a simple and understandable language. V.I. Lenin called journalism "the history of the times". L.I. Brezhnev, commenting on Lenin's words about the duties of Party journalism, writes: "...You ought to write about the contemporary times so that you aid the actual skills of our party and people. This is the major duty of our journalism: mass communication and education of the people with the ideas of our party. If we were to raise it to an even broader concept, it is the major duty of our literature and fine arts. What could be more meaningful and necessary than to help find the way to meaning and direction in this life, to better enrich this life with more logic and enlightenment, not only materially but also spiritually?"

In activating this ultimately necessary and meaningful duty the creative intelligentsia of our republic, as in our entire country, will use all their powers and enthusiasm. In this honorable, yet at the same time difficult and responsible work, great and consequential party concern is always felt for the creative intelligentsia and our

press. The discussions on, and the decree about the work of ADABIYYAT VA INJASANAT by the CPaz Central Committee connected with the decrees of the 25th Party Congress a year ago is a good proof of this. While noting the recent improvement of the work of the newspaper, it was proposed to the editorial board that they systematically include materials on the creative problems of Azeri literature and on questions of the Azeri literary language, on questions of translation--the first priority being the development and perfection of Russian-Azeri and Azeri-Russian translation,--and speeches by prominent workers in Azeri literature and fine arts from Moscow, Leningrad and the Union Republics must be given broader coverage. The number of pages being exchanged with newspapers from Georgia, Armenia and other Union Republics should be expanded.

In the time since the decree was passed the editorial board of the newspaper, by relying on the writing activists and the broad reading masses, has been a leader in raising serious critical comments, proposals and directives in its daily activities. For the mutual influence and enrichment of the cultures of the fraternal Soviet peoples who live and create "with the feeling of being one family", the newspaper has devoted great importance to translation, especially from Russian to Azeri and from Azeri to Russian; connected with the Decree of the Central Committee CPaz on measures to improve the study, publication and propagation of the literary heritage of the brilliant Nizami Ganjavi, round-table discussions were held by the party press ("A social resource", KOMMUNIST, 11 May 80; "A meeting in Nizami's homeland," BAKINSKII RABOCHI, 24 Jun 80); in the course of the Azerbaijan Literature and Fine Arts Days in Uzbekistan a special page in the literary organ of a fraternal republic was devoted to the "Navai and Fuzuli Hour" (OZBEKISTAN MADANIYYATI, 6 Jun 80), and we see the result of the endeavors of our creative intelligentsia to respond actively to the great concern shown by our party for our literature and fine arts and its organ.

The editors accepted the important party document connected with ADABIYYAT VA INJASANAT as a long-term work program and, in order to activate this program consequentially, they have used all possibilities for its mobilization. Recently, a 'round-table' was held in the S. Vurghun House of Poetry in Gazakh rayon under the aegis of the Transcaucasian literary organs LITERATURULI SAKARTVELO (Georgia), GRAKAN TERT (Armenia) and ADABIYYAT VA INJASANAT. The subject--"The friendship of literatures is the friendship of peoples"--formed the basic content of this broad and necessary discussion. Our readers will be able to read the materials of this meeting in a coming issue.

In his speech at the All-Union Scientific-Practical Conference H.A. Aliyev, candidate member of the Politburo of the CPSU Central Committee and 1st secretary of the CPaz Central Committee said: "Questions of the international education of the workers were at the center of all the political, organizational and ideological activity of the Azerbaijan Communist Party and are now at the center...New forms of exchange of spiritual resources and traditions of international friendship are rather widely spread. The cultural and Soviet literary days of the Russian Federation in Azerbaijan and the Azerbaijan Fine Arts and Literature Days in the Ukraine have made efforts to acquaint all the people with the cultural achievements of the Soviet peoples."

The same words are relevant to the Literature and Fine Arts Days of the Ukraine and Uzbekistan in Azerbaijan, and the Azerbaijan Literature and Fine Arts Days in Uzbekistan. These unforgettable cultural events are not of a temporary nature but are leaving deep traces on the literature and fine arts of fraternal peoples and have strengthened the mutual influence and process of enrichment of their spiritual



resources. With the same objective we are including materials on the meeting at the editorial board with a group of the participants in the Azerbaijan Literary and Fine Arts Days which were held with great success in Uzbekistan. No doubt our creative intelligentsia will share the rich impressions they received from the land of Navai with the readers in the pages of this newspaper.

The decree of the CPSU Central Committee "On the further improvement of ideological and political education work", the decree of the July 1979 plenum of the CPAz Central Committee devoted to duties standing before the republic party organizations connected with this important party document, and the decree on the activity of ADABIYYAT VA INJASANAT, like other relevant aids, ask the creative body of our editors and the active writers and readers to write and create with greater inspiration and responsibility and to exercise all their powers in creating works of art for our heroic working people who are facing the 26th Party Congress with new victories of labor, and that they mobilize to respond to this great concern in their daily work.

9676

CSO: 1810

## REGIONAL

### GEORGIAN PARTY PAPER PRAISES CHERNENKO BOOK

Tbilisi ZARYA VOSTOKA in Russian 28 Oct 80 pp 2-3

[Unattributed review of K.U. Chernenko book: "The Party and State Machinery--Most Important Managerial Element"]

[Text] The publication of "Voprosy raboty partiynogo i gosudarstvennogo apparata" [Questions of the Work of the Party and State Machinery],\* a new book by K.U. Chernenko, member of the CPSU Central Committee Politburo and secretary of the party Central Committee, has been greeted with great interest in the Georgian republic party organization, as throughout our party.

As is known, the wide range of questions connected with the activity of the party and state machinery at all stages of the building of socialism and communism has invariably been at the center of our party's attention. V.I. Lenin assigned the party machinery a most important place in the control of society, and the formation of the machinery of control of the world's first worker-peasant state is also connected with the name of the founder of our party and the Soviet state. The main directions and principles of the activity of the party and state machinery under the conditions of the state of all the people and under the conditions of developed socialism have been formulated in detail in the decisions of party congresses and plenums and in the works of Comrade L.I. Brezhnev, general secretary of the CPSU Central Committee and chairman of the USSR Supreme Soviet Presidium, and of other party and government leaders. Many aspects of this problem are also illustrated in the book "Voprosy raboty partiynogo i gosudarstvennogo apparata."

#### 1

The CPSU is the nucleus of our society's entire political system. However, it does not substitute for the state authorities but, in accordance with Lenin's instruction, implements its decisions via the soviet authorities, within the framework of the Soviet Constitution. The party guides the soviets, but does not substitute for them. This fundamental proposition is now recorded in our new constitution, which is rightly called the charter of developed socialism. K.U. Chernenko's book clearly traces the paths along which the party and state machinery--a machinery which is skilled, economical and free of bureaucratism and formal routine whose actions and measures are close and comprehensible to the people--was created, developed and strengthened.

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\*Moscow, Politizdat, 1980.

According in his new book a great deal of space to the positive changes in perfecting party work and improving the activity of the party and state machinery which have occurred since the adoption of the CPSU Central Committee decree with respect to the Tbilisskiy Gorkom, which was historic for our republic and its Communist Party. K.U. Chernenko emphasizes in his book: "The Georgian Communist Party Central Committee and many gorkoms and raykoms and their machinery are today characterized by a creative quest for the most effective means of solving important and complex economic and social questions, a scientific approach to the problems of managing the economy and the constant, systematic enlistment of the broad party aktiv and economic tasks and the formulation of measures to perfect management. The members and candidates of the Georgian Communist Party Central Committee and the members of the Auditing Commission are constantly performing a great deal of work. They themselves display high activities and creative initiative in the solution of problems of the republic's economic and cultural development, participate in the preparation and holding of report and election meetings in the primary party organizations, Central Committee plenums and meetings of the party and party-economic activists, head commissions and deliver reports at meetings of working people's collectives on various political, economic and social questions. Not a single important measure of sociopolitical significance is implemented in the republic without the active participation of the elective party activists" (pp 328-329).

In the first section of his book K.U. Chernenko convincingly shows how at each historical stage the activity of the party and state machinery has been suffused with increasingly new content and become more profound, multifaceted and effective in line with the increase in the scale and complication of the content of the problems being solved by the CPSU and the Soviet Government.

2

The idea of the need for the assimilation of a Leninist work style in the party and state machinery permeates K.U. Chernenko's entire book as a clear logical pivot.

Our party's 25th congress emphasized particularly forcefully: a Leninist work style is one that is scientific and creative and to which subjectivism is alien, presupposes high exactingness toward oneself and others, is incompatible with smugness and conceit and is sharply opposed to all manifestations of bureaucracy and formalism.

K.U. Chernenko thoroughly analyzes the principal features of a Leninist work style and comprehensively examines the practice of the party machinery's preparation of decisions, proceeding from the party's demands that all decisions be adopted after having been carefully weighed, considered and substantiated. Turning to the work experience of the Georgian republic party organization, the author writes: "The systematic enlistment of members of the elective party authorities in direct organizing work has enhanced the prestige of the elective authorities themselves and strengthened their ties with communists and nonparty people. This, together with the development of democratic principles in party work, is also effectively serving the cause of increasing the workers' responsibility and strengthening executive discipline. After all, in enlisting a wide range of activists in the solution of questions the Georgian Communist Party Central Committee is at the same time increasing the demands made of them for concrete work results. The practice of hearing workers' reports and briefings in the bureau and secretariat for this purpose has

become widespread, and there is a constant search for new effective forms of supervision" (p. 110). K.U. Chernenko points to the fact that party professionalism--a fundamental feature of a Leninist work style--presupposes the inseparable unity of word and deed and is categorically opposed to empty hare-brained schemes and officious fuss and, on the contrary, that a prospective approach in thought and action and an ability to see the problem to be solved from all sides and, equally, an ability to seek and find the most fruitful paths of its solution are organically inherent in it.

1

A most important feature in the work of the party and state machinery is the selection, placement and training of personnel. In his new book K.U. Chernenko convincingly shows how the party is consistently implementing in practice Lenin's instruction concerning the promotion to the management machinery of people from the ranks of ordinary workers and peasants, among whom there is a mass of talents--both administrative and organizational."

K.U. Chernenko cites as an example the plenum of the Georgian Communist Party Central Committee in 1979 which examined the question "The tasks of the Republic Party Organization to improve the Selection, Placement and Training of Personnel in the light of Georgian SSR's Further Economic and Social Development." As is known, this plenum examined a wide range of questions connected with the practical implementation of the party's Leninist personnel policy here in the republic: the rational use of labor resources, the training and advanced training of personnel of the mass occupations and specialists, work with executive personnel.... Having pointed out that the plenum material and its decree drew a widespread positive response among the republic's communists and directly influenced the activity of the management machinery, the author emphasizes: "The practice of a detailed briefing on the professional and political qualities of the workers recommended for scheduled positions has evolved in the Georgian Communist Party Central Committee at the time of personnel selection. Great significance is attached to the references, of which it is required that they contain a comprehensively substantiated, in-depth, high-minded, objective and honest evaluation of the worker. The observations, recommendations and wishes expressed during talks and upon confirmation in office are reflected in the personal acts of the scheduled workers."

A most important component of the work of the party and state machinery with the personnel is the inculcation in them of a profoundly party-minded attitude toward criticism and self-criticism. The extensive development of criticism and self-criticism is a sign of the political health of a party organization and of a correct understanding of its duty to the party and the people. Together with the development of high-minded criticism and self-criticism tremendous significance is the work of the party and state machinery is attached to monitoring and verifying fulfillment. K.U. Chernenko's new book examines these questions through the prism of the implementation of the magnificent plans of the 25th CPSU Congress and from the height of the tasks which will confront the party and people tomorrow.

2

Immediately after publication K.U. Chernenko's book "Voprosy raboty partiynogo i gosudarstvennogo apparata" attracted the attention of a very broad circle of readers.

Such interest is perfectly understandable: elaborating the most urgent questions of the activity of the party and state machinery under the conditions of developed socialism, K.U. Chernenko formulates a number of conclusions and recommendations whose practical implementation affords the possibility of a further improvement of work at all levels of management. There is no doubt that this book will be a desk companion for workers of all levels of the party and state machinery--from the raykoms, gorkoms and obkoms through ministries and departments, that is, for everyone who is involved in the increasingly complex sphere of leadership of party elements at all their levels or management at all levels of our economy.

Having pointed to the importance of a correct correlation between centralism and the democratic principle in management of the economy, Comrade L.I. Brezhnev emphasized, addressing the CPSU Central Committee October Plenum: "The USSR Constitution perfectly rightly emphasizes that the country's economy is a single national economic complex. It functions on the basis of an intricate system of intersectorial and territorial-production relations. And, naturally, only the center can effectively direct this complex as a single whole and resist departmental and localistic tendencies. On the other hand, for the normal functioning of the economy it is necessary to develop in every conceivable way the initiative of the localities, labor collectives and business managers. It is essential that the bulk of operational questions be settled precisely where they can be settled speedily, without excessive delays and coordination. The USSR Council of Ministers is preparing proposals on an improvement in the organizational structure of management. This work must be completed prior to the congress to prevent the outmoded structures being dragged into the new 5-year plan."

The conclusions and recommendations contained in K.U. Chernenko's book clearly determine the paths to the accomplishment of this task.

A guarantee of the successful work of the party and state machinery lies in its inseparable connection with the working people. Today, in the course of preparations for the 26th CPSU Congress, this indispensable law of our reality acquires particular significance; completing the 10th Five-Year Plan, the working people of our great motherland are preparing to scale new heights in the upcoming 11th Five-Year Plan. K.U. Chernenko's new book will undoubtedly contribute to a further improvement in the work of the party and state machinery and help raise this work to a new level most fully corresponding to the present stage of communist building.



## KAZAKH PRESS FEATURES TURKISH WRITER

Alma-Ata LENINSKIL JAS in Kazakh 1 May 80 p 3

[Article by Qaltay Mūkhamedzhanov: "A Few Words About a Friend"]

[Excerpt] The works of Turkish satirist Aziz Nesin are known today throughout the world. A collection of this writer's short stories, entitled "Özing Kinel" [You Yourself Are to Blame], was recently published by the Zhalyn [Flame] Publishing House. The following article is written by Qaltay Mūkhamedzhanov, translator and compiler of this collection of short stories, a prominent playwright and friend of this internationalist man of letters who echoes the sorrow and need of the noble toiling people.

I have been acquainted with Aziz Nesin's writings since the first Russian-language translation was published in this country. The first time I actually met him was in Moscow in 1976, at the 6th Congress of the Union of Soviet Writers. Vera Feonova, the well-known translator of Turkish literature, introduced us on the opening day of the congress. It would be an untruth to say that "we had a most intimate conversation." A very solidly-built man of medium stature, about 60 years of age, Aziz Nesin was a man of few words, both in his greeting and his replies to questions put to him.

"Did you receive the invitation we sent you as a representative of Turkey's writers?"

"I did, thanks."

"When are you going?"

"This August."

"Let us know if we can do anything for you."

That day our conversation ended with a formal welcoming greeting and a few laconic replies to questions. The fact is, it boiled down to "I have read such-and-such of your works, I am quite familiar with all your works," and other such attempts to get a conversation going. I did not really open my mouth.

During that time we were able to get together at a banquet with a group of Kazakh writers and to have a conversation. We had quite an extensive discussion of literature. I shall note that it was definitely not an occasion where I displayed my erudition, sharp wit and way with words. Aziz Nesin seemed to me to be a man who had not seen much laughing in his life, a rather stiff, uncommunicative person. "A genuine satirist is he who has spoken the truth," I said to myself, experiencing a feeling of sadness.

The next evening we went to an Arkadiy Raykin presentation at the Ermitazh Theater. Vera Feonova, who is fluent in Turkish, did a beautiful job of translating Arkadiy's every word. Having been informed of Aziz Nesin's presence in the audience, Arkadiy Raykin put his heart and soul into his performance that night. But in two hours during the course of which he had the audience rolling in the aisles with laughter, Aziz Nesin did not smile once! I felt somewhat uncomfortable sitting there next to him, grinning and laughing throughout the show. With this we took our leave.

When I later visited Turkey, I learned the reason for Aziz Nesin failing to laugh on that occasion. After having traveled around and seen a good deal of Turkey, upon returning to Istanbul, I received an invitation from Aziz Nesin to visit the boarding school which he had built with his own money about a hundred kilometers from the city. A group of us, consisting of Ugiz Aqqan, owner of the Zhem Publishing House and himself a writer-traveler, famous Turkish film director Feyz Tuntaghi, who had made an excellent documentary film about Aziz Nesin, plus several other persons, drove out to the school. As we drove up, Aziz Nesin came out of a small two-story house to greet us, both sleeves rolled up to the elbow and wearing an apron around his waist. Next to the house stood an attractive three-story building. The site was surrounded by vineyards and all kinds of fruit trees. The land was carpeted with great numbers of fragrant wildflowers. The property included three hectares of fertile chernozem soil, on which three or four tethered goats were grazing.

"Let us proceed from the beginning," said Aziz Nesin, leading us over toward the newly-constructed building. "You are fairly well-traveled. Our people have thrown down the long rope of poverty and penury from the necks of the poor. This land you see here I bought for 5 million Turkish pounds. When I bought it, the property was in a wild and neglected state, covered with weeds and strewn with rocks. It took about a year just to clear the land of rocks. In our country land is the most precious commodity. All the decent land has traditionally been used for grazing horses. You yourself know that in my present situation I work hard, challenged by difficulties every day. The fact is that with my financial means some 'intelligent' people would open a shop, build a factory, would just take it easy and live the good life, reconciled with the situation in our society! But my goal here is different. I myself have a daughter and two sons. I have made provisions to take care of their financial requirements. I drew up a legal document in which they have agreed not to place any more financial demands on me in the future. A lot of money was coming in from royalties on my books, which were being published in every country. Upon appraising my financial situation, I decided to build a boarding school. It was built to accommodate 15 children. A dining room and recreation room are housed on the first floor, while the second floor contains classrooms, various teaching supplies and paraphernalia, plus a library. The third floor houses the children's sleeping quarters, as well as quarters for staff lacking their own accommodations."

"Where do you get your staff?"

"I hire them. I pay them a monthly salary. Since there are now 2 million unemployed in this country, I have no trouble obtaining people."

"Is that right? What age children do you take at your boarding school?" I asked.

Aziz continued. "You've got to start at age two or three. After that it is difficult to guide a child's upbringing. I take orphans who do not know anything about their parents or family. They will remain here until the age of 18, receiving an education and upbringing. Beyond that I believe there will be an opportunity to add to the education they have received here. If one strong individual emerges from the first group, tomorrow I can die knowing that he will take over and bring further development to this school and this community. Looking into the future, my hope and goal goes beyond this. You yourselves can see that I cannot make a social revolution and change Turkey's present situation. Let him get away from here, a suitably tough, straight-speaking individual, armed with the truth I have spoken, for which I have gone to jail on several occasions. What good deed can I show to my people at present? Having made a contribution to increasing literacy, people understanding what I have said and understanding what I have written. Therefore I recognize that I am utilizing my opportunity to give an upbringing and correct guidance to orphans, my labor being dedicated to my people and their future. After all, the scales of history are constantly shifting, are they not? Who can say that one of my orphans will not become the protector of my people, defending them with fire and arrow? Is it not appropriate that a Prometheus should appear to defend our people, enslaved in the chains of illiteracy? I see such a leader appearing in the future."

He fell silent, sunk in thought. I too was sunk in my own thoughts. What was this? Bravery, generosity? Where is the comparison?

After a while he resumed his story.

"Of course there will be those who will be unable to understand my efforts and who will laugh at my 'Don Quixote occupation.' Is it so bad not to laugh? What do you think?"

"In any case, Aziz, may you reach your goal."

At this moment Arkadiy Raykin came to mind. I asked him about past conditions in the theater.

"Of course the Raykin school of theatrical satire is very fine. But every society, every people has its own target of laughter. Our target of laughter is different from yours. We have not yet reached the point where we can afford laughter for sheer amusement."

Yes, Aziz Nesin's goal and content of laughter are special, different.

It is not difficult to recognize in Aziz's works his striking to the root of today's political life, spiritual atmosphere and social countenance of the people. Reflected in his laughter is a mighty struggle, a mighty exultation of life, and a

powerful sadness. There is smoke-wreathed flame in his every work. Sometimes it will cut with gentle incision, and at other times one unexpectedly encounters vigorous, assertive laughter, plunging like an unsheathed dagger. At that moment we see him smiling through tears, his heart aflame, his body in pain, and his soul grieving. The writings of Azis are rightfully the common property of all men. Welcome to the Kazakh land, Azis!

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CSO: 1810

## REGIONAL

### UZBEK WRITES ON CREATING UNITED NATIONAL CULTURE

Moscow SOVETSKAYA KUL'TURA in Russian 3 Oct 80 p 2

[Review of book "Nekotoryye voprosy teorii i praktiki razvitiya sotsialisticheskoy kul'tury," ["Some Questions on the Theory and Practice of Developing Socialist Culture"] by Said Shermukhamedov, Tashkent. Izdatel'stvo "Uzbekistan", 1980 by N. Leyzerov, doctor of philosophical sciences, professor: "The Development of Socialist Cultures"]

[Text] How was a united international culture of the peoples of the USSR formed in the past, and how is it currently being formed in the Soviet Central Asian republics? An answer to this question is found in a recently published book by professor Said Shermukhamedov, an honoured scientific worker of the Uzbek SSR. "The international in the national character," notes the scientists, "is the force that draws the peoples and their cultures into the orbit of an international community, in which they find a still growing degree of unity while retaining some specific traits."

In this complex process there are chief and determining factors. First of all, there is the critical mastering and creative development of each national culture's progressive traditions. This becomes possible as a result of the interaction between national cultures, which is continually increasing in speed and widening in volume. There is discussion in the book of unity of tasks and goals of socialist nations and the leading role of the communist party, which is formed on the theoretical bases of scientific Marxist-Leninist ideology. The author stresses that it is completely natural, therefore, that under the conditions of building a socialist culture the national traits emerge, the further one proceeds the more apparent, as a concrete, particular manifestation of the internationalist character.

Readers will find in this book, as in textbooks, the scientific data vital to them on the chief sections of the Marxist-Leninist theory of culture.

The new work by this Uzbek philosopher and public figure has more than an instructional familiarization meaning. Analyzing the dialectics of the international and national characters, examining questions of the reciprocal influence and mutual enrichment of national cultures, especially their development and flourishing, the author makes a great contribution to the study of these topical problems. In the chapter "The October Revolution and the Flourishing of the Socialist Culture of the Uzbek People," Shermukhamedov scientifically examines a great amount of data on the characteristics of the development and flourishing of his people's culture. Much



is objectively stated in the book on the achievements and specific traits of cultural construction not only in Uzbekistan, but in the Tajik, Kazakh and other Soviet republics as well.

One of the book's chapters is specially devoted to the party spirit in art and artistic freedom. S. Shermukhamedov convincingly shows the dialectical unity of these two factors. The degree of an artist's freedom depends on his public positions, capabilities and skills in creatively using the dialectical-materialist method of conceiving and artistically assimilating reality. Here we have in mind the indissoluble bond between psychology and ideology. Precisely such a bond in the presence of talent causes the artist's sincerity, and without the latter true artistic creativity and its influence on the people is unthinkable.

In the final section of the book, the author convincingly argues that the fundamental revolution in the entire spiritual life of society, which is tied to the people's attachment to conscious historical creativity, has made the Soviet Union and other socialist countries the vanguard of all world civilization.

CSO: 1800

## REGIONAL

### BRIEFS

UZBEKISTAN-AFGHAN LANGUAGE CENTERS--An Afghan Philology Department has been opened at the [Andijan] Pedagogical Institute. The Pashto language is being studied there. The Andijan Pedagogical Institute is the second university in Uzbekistan where the language of the Afghan people will be taught, and where specialists in Afghan philology will be prepared. The Pashto and Dari languages are [also] being studied in the Oriental Department of the Tashkent State University imeni V.I. Lenin. The language of the friendly people is also being studied at several [other] schools of the republic. Literary works in Pashto and Dari are being published and textbooks and dictionaries are being printed in Uzbekistan. [UzTAG: "In the Pashto Language"] [Text] [Tashkent SOVET OZBEKISTANI in Uzbek 10 Sep 80 p 4]

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